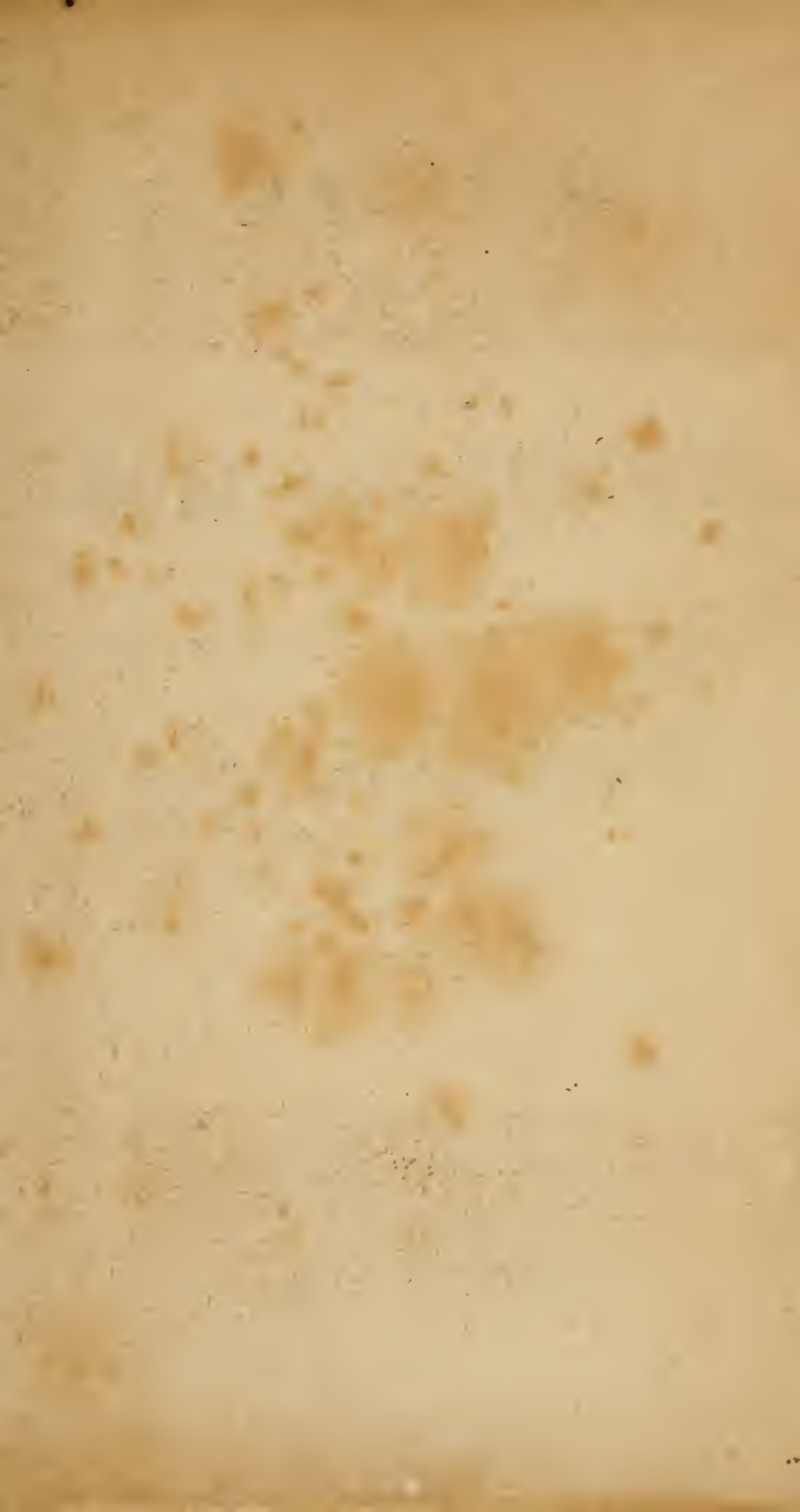


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BAPTISM

IN ITS

MODE AND SUBJECTS.

BY

P. H. MELL,

Professor of Greek and Latin in Mercer University, Ga.

SECOND EDITION.

CHARLESTON:
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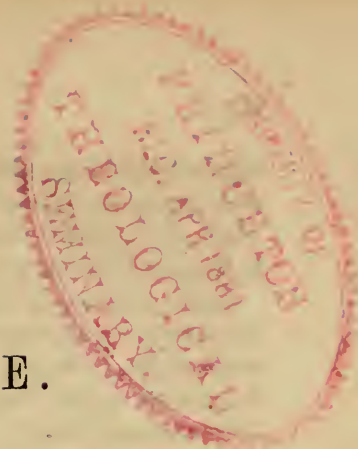
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DEDICATION.



TO THE
ANTIOCH BAPTIST CHURCH AND CONGREGATION,
IN
OGLETHORPE COUNTY, GEORGIA,
THIS VOLUME
IS RESPECTFULLY DEDICATED,
BY THEIR AFFECTIONATE
PASTOR.



P R E F A C E .

This publication owes its existence to the following circumstances:—During the month of August last, the Lord blessed the church at Antioch, of which I am the pastor, with a season of refreshing from his presence. During its progress, we had, for nearly two weeks, daily occasion to administer the ordinance of baptism. As is my custom, I availed myself of the opportunity afforded, to address the people at the water's side on the subject—making some nine or ten addresses in all, and going over, in a hasty and superficial way, nearly all the references to the ordinance in the Scriptures. These remarks, as was to have been expected, created some little interest in the minds of those opposed to them.

Within a mile of Antioch is situated a Methodist Meeting House, called "Centre." The next "Quarterly Conference," appointed the very estimable gentleman, Rev. Wm. J. Parks, the Presiding Elder, to preach a sermon on Baptism at "Centre" Meeting House. It was never publicly avowed, I believe, but it was very generally understood, that it was to be a reply to my remarks at the water's side. After giving very general publicity to the appointment in all the surrounding region, the sermon was preached to a large congregation, on Thursday, the 29th of October. I attended, and received all that courtesy

which is due from one gentleman and Christian to another. And it gives me pleasure to testify to the very excellent spirit which my Methodist brethren have, as far as I know, manifested in this *quasi* controversy.

On the next two Lord's days succeeding, I preached at Antioch, taking up baptism as a subject, and replying to the arguments of Mr. Parks and others. There I expected the matter to rest, as far, at least, as I was concerned. On the 6th of November, my church, by a unanimous vote, requested me to write out my remarks for publication, and served me through their committee, with the following formal request:

“OLETHORPE Co., GA., NOV. 6TH. 1852.

Rev. P. H. Mell.

DEAR BROTHER:—At a regular Conference of the church at Antioch, the undersigned committee were appointed to solicit from you, for publication, a copy of your very instructive discourses delivered at that place on the subject of baptism.

“Your compliance with this request will prove a source of gratification to your immediate brethren, and will, we doubt not, be productive of lasting good to the Baptist denomination generally, &c. Signed by William Edwards, A. J. Lumpkin, W. Thos. Edwards, John A. Bell and Marshall W. Edwards, Committee.”

Not having a reason which the church would consider satisfactory, for declining, I consented to write out my sermons according to their request. At first, I hoped I could compress them within the compass of a pamphlet of medium size; but, as I wrote, the subject expanded under my hands, so that I had very soon to abandon this idea in despair. Besides, as the subject on which I was writing was a controverted one, I very soon became convinced that if I published at all, prudence would require that I should go into it in detail, and guard it at every

point; for what advantage will a wall, built never so impreg- nably in front, be to one, if his enemy have free and unob- structed access to him in the rear? I, therefore, resigned myself, with all the philosophy I could command, to the inevitable necessity that was upon me, *to write a book on baptism*—as well as I could. And I have done it. It is customary, I believe, for writers to beg pardon of their readers—at least to apologize for publishing a book, especially on this subject of baptism. Let the above, then, be received as my apology. If it be not satis- factory, I cannot help it—now.

Besides preaching on the subject, Mr. Parks distributed in our community, a number of works, large and small, on baptism, the most conspicuous of which was a new work by Dr. Summers, of Charleston.* All these, of course, I had to attempt to answer; and the reader will find that I have done so, though the name of Dr. Summers alone is mentioned. Besides these, I have con- sulted all the standard pedobaptist authors whose works I could get access to; among the rest, Drs. Woods and Miller, of this country, and Dr. Wardlaw of Europe—and have made their arguments the basis of my replies.

My desire has been to furnish an exposition of the subject that the vast body of the people can appreciate; and I have endeav- ored to adapt the argument that is based upon Greek criticisms even, to the apprehension of the common-sense reader. And I beg the unlearned not to be disheartened when they encounter crooked Greek words. Let them go bravely on, and who knows what reward they may get for their pains?

It will be observed that I do not hesitate to seek our oppo- nents in all the little irrelevant corners in which they have hid themselves, and have endeavored to prove everything which they have demanded, however unreasonably, at my hands. Our

* *Baptism. A Treatise on the nature, perpetuity, subjects, administra- tion, mode and use of the initiating ordinance of the Christian Church. With an Appendix. By Thomas O. Summers. Richmond, Va., and Louis- ville, Ky. ; Published by John Early, for the Methodist Episcopal Church, South, 1852.*

writers have generally contented themselves, in such cases, with saying, the requirement is unreasonable, or, the proof is implied already, or, the burden of proof rests on somebody else, and they are sustained in their course by the principles of logic. But, unfortunately, the large majority of readers are not logicians, and cannot tell upon whom the burden of proof lies. I have adapted my argument, therefore, not so much to the rules of logic as to the condition and the wants of the great mass for whom I write. Whether I have succeeded or not, is a question for others to decide, not me.

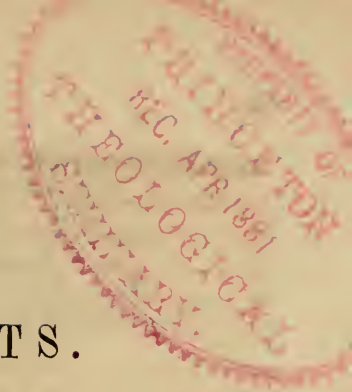
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ADVERTISEMENT

TO THE
SECOND EDITION.

THIS edition follows so soon after the first that I have not had the benefit of any criticisms, either from opponents or friends; and the subject is too fresh in my mind for me to be qualified to criticise myself. Besides correcting the errors of the press, I have therefore made but few alterations, and those chiefly verbal.

Mercer University, June, 1853.



CONTENTS.

Introduction.	1
---------------	---

PART FIRST.

THE ACT OF BAPTISM,	7
---------------------	---

CHAP. I.—IMMERSION ESSENTIAL TO BAPTISM,	8
--	---

SEC. I. The Meaning of the Word,	ib
----------------------------------	----

1. The Primary Meaning of the Greek Word to Immerse, proved by the Testimony of the Lexicons,	ib
---	----

2. The same Proved by Scripture Usage, <i>Baptizo</i> shown not to mean <i>to Purify</i> ,	10 12
--	----------

3. The word <i>Baptizo</i> means to Immerse, and nothing else,	15
--	----

SEC. II. Objections to the Definition of the Word answered,	18
---	----

1. Do not Words frequently change their significations?	19
---	----

2. Is it not ridiculous that Ignorant Baptists should speak so confidently, when opposed by the preponderance of learning in the religious world?	20
---	----

3. The Lexicons give more than one Meaning,	ib
---	----

4. Examples of Greek Passages where the Word is assumed to have a different Meaning,	27
--	----

CHAP. II.—BAPTISM IS IMMERSION: PROVED FROM EXAMPLES OF ITS ADMINISTRATION IN THE NEW TESTAMENT, WHERE DETAILS ARE GIVEN,	45
SEC. I. The Baptism of the Saviour,	ib
The Greek Prepositions <i>en, eis,</i> and <i>apo,</i>	49
SEC. II. John's Baptism, Christian Baptism,	61
SEC. III. Baptism of the Ethiopian Eunuch,	80
1. Objections to the Immersion of the Eunuch answered,	81
2. The Greek Prepositions <i>eis</i> and <i>ek</i> are not properly rendered,	82
3. Not a supply of Water in the Desert,	93
4. No mention made of a change of ap- parel,	94
CHAP. III.—THE INSTANCES OF BAPTISM WHERE DETAILS ARE NOT GIVEN, CONSISTENT WITH THE MEANING OF THE WORD,	97
Dr. Summers's Inconsistency in not denying the Validity of Immersion,	ib
His Courtesy,	98
SEC. I. Enon near to Salim. The three thousand on the day of Pentecost,	102
Objections to their Immersion answered,	ib
1. Not Time Enough,	104
2. Not Water enough in Jerusalem,	108
3. The subjects were without change of Raiment,	114
SEC. II. The Baptism of Cornelius,	115
The Baptism of Lydia,	117
Baptism of the Jailor,	120
Baptism of Saul of Tarsus,	123
CHAP. IV.—THE IMPORT OF THE ORDINANCE,	127
Objections to the Import answered,	128
1. The Ordinance is Emblematical of the Spirit's • Operations,	131
2. It conforms in mode to the mode of the Spir- it's Operations,	132
3. Christ was not Buried,	141
4. The Burial of Christ was of no Importanee,	ib
5. The Burial of Christ, if important, not so much so as his Death,	142
6. Immersion does not properly represent the Burial of Christ,	143

CHAP. V.—THE METAPHORICAL USES OF THE WORD BAPTISM SHOW THAT ITS FORM IS IMMERSION AND NOTHING ELSE,	144
1. "I have a baptism to be baptized with,"	ib
2. Those baptized "have put on Christ,"	145
3. The Israelites at the Red Sea,	ib
4. Salvation by Baptism and by Noah's Ark,	154
5. Baptism in the Holy Ghost,	155
6. Other Metaphorical allusions.	156
	imm
CHAP. VI.—CORROBORATIVE ARGUMENTS—THE GREEK CHURCH, 158 Testimony of Ecclesiastical History,	ib
CHAP. VII.—GENERAL OBJECTIONS ANSWERED,	163
1. Modes are not Essential,	ib
2. Immersion is an Inconvenient rite,	165
3. Immersion Impossible in Some Places Be- cause of Cold, and in others, because of Scarcity of Water,	166
4. Immersion Sometimes Dangerous, and Fee- ble Ministers cannot administer it,	168
5. It is an Indecent Rite,	171
6. The Baptists Rebaptize because they believe Theirs are the only Churches,	173
7. Restricted Communion,	191
8. The Baptists make Baptism a Saving Ordi- nance,	195

PART SECOND.

THE SUBJECTS OF BAPTISM, 199

CHAP. I.—NO PRECEPT IN THE SCRIPTURES FOR THE BAPTISM OF INFANTS,	201
SEC. I. The Commission affords no Warrant,	ib
Objections answered,	207
1. The Disciples understood the Commis- sion according to what they knew of Jewish Proselyte Baptism,	ib
2. We must put ourselves into the Posi- tion of the Disciples as Jews,	208
3. If Infants are not provided for in the Commission, then they are not saved,	209
4. The Commission does not Forbid In- fant Baptism,	212

SEC. II. Passages of Scripture usually Relied on to Prove it,	214
Mark x. 13-16,	215
Inconsistency of Pedobaptists,	218
Answer to the Argument from a Calvinist	220
Answer to the Argument from an Arminian,	225
SEC. III. Passages Relied on, continued, 1 Cor. vii. 14; Acts ii. 39	233
CHAP. II.—NO EXAMPLE IN THE SCRIPTURES OF THE BAPTISM OF ANY OTHERS THAN BELIEVERS,	
SEC. I. Household Baptisms,	ib
Household of Cornelius,	239
Household of Lydia,	240
SEC. II. Household Baptisms continued, the jailor, 250*	
CHAP. III.—INFANT BAPTISM CANNOT BE SUSTAINED BY INFERENCE AND ANALOGY,	
SEC. I. Female Communion,	ib
SEC. II. Infant Baptism not Founded on the Natural Relations between Pious Parents and their Children,	264
SEC. III. The Abrahamic Covenant Furnishes no Support to Infant Baptism,	274
SEC. IV. The "Jewish Church" and the Christian Church not the same under different Dispensations,	288
CHAP. IV.—THE TESTIMONY OF ECCLESIASTICAL HISTORY SHOWS THAT INFANT BAPTISM WAS NOT INSTITUTED BY CHRIST,	
CONCLUSION	303



INTRODUCTION.

It is, by general consent, in the Evangelical Christian world, agreed, that the Lord Jesus Christ has instituted but two ordinances, which are to be perpetually observed by his churches—Baptism and the Lord's Supper. These originate not in the nature of things, but owe their existence to the will, and depend for their validity upon the authority, of the King in Zion. Without a dissenting voice, all the more important Evangelical denominations in this country maintain that it is the duty of every spiritual subject of Christ to be baptized in the name of the Father, and of the Son, and of the Holy Ghost; but, unhappily, when they come to decide upon the form and the design of this ordinance, they are sadly at variance. This disagreement is not to be ascribed, hastily, to a want of honesty in those who differ from us: for from whence did we obtain infallibility, and who has conferred upon us the right "to judge another man's servant?" And yet it cannot, without irreverence, be said that the source of difference can be traced to the obscurity of the terms in which Christ has instituted

his ordinance, nor to the unintelligibility of the record which the Holy Spirit has given of the manner in which it was administered by his immediate disciples. We cannot, without dishonoring the Saviour, suppose, either that he did not have a clear conception of the design and form of his ordinance, or that he, inadvertently or otherwise, made use of terms, which, when interpreted according to the common rules of language, convey any other than the idea which he intended ; and the Scriptures, in all that pertain to Christian duty, and to the way of salvation, are so plain, that any humble inquirer after the will of God, who uses diligence, can, in these respects, be "perfect, thoroughly furnished unto all good works." Why, then, should there be such a difference of opinion among those who, in a judgment of charity, are equally honest ?

Originally, doubtless, all the errors and divisions among the professed followers of Christ, had their source in the ignorance and wickedness that existed in the so-called Church. At the present time, however, and in this country, men find the Christian world divided into different sects, all of whom afford evidence, more or less conclusive, of possessing the favor of God, and the spirit of Christ. To one or another of these, when they obtain hope in the Saviour, they unite themselves, often without inquiry, influenced by taste, by association, by the bias of early education, or by the fact that the instrumentalities of that particular communion have been blessed to their conversion ; and afterwards, should this controverted subject of baptism, or any other, be brought

to their notice, they meet it almost of necessity with a bias, however unconsciously, in favor of the views of their party, and with a desire and confident expectation of success to their cause. Should they be induced to enter upon the investigation, they do so not as the judge, who, identified with neither party, holds the scales of justice even, and gives the preponderance to the testimony which is most weighty, but as the advocate, who, hired to conduct to a successful issue the cause of his client, gives to the showing on the other side only attention enough to qualify him to invalidate and refute it. Having committed themselves first, they either feel called on to defend, as well as they can, the opinions and practices with which they became connected originally, without inquiry, or refuse to investigate the subject at all. Thus many good men, when they speak or write on any controverted subject—and with none is this more true than with this subject of baptism—lay themselves open, with reason, to the charge of wresting the Scriptures, at the same time that they, through the deceitfulness of the human heart, are firmly convinced that they are reasoning with fairness, and deferring to the authority of God's word. This supposition, by way of solution of the question, I make, not with the design to fix it as a charge upon those who differ from me: for it becomes me, and those with whom I act, to see well to it, that we are not influenced by the same motives.

Nor is it a matter of little importance, whether we follow literally the instructions of the Master. All of Christ's institutions are essential to the purposes for

which they were intended, and nothing can be adopted as a substitute for them. When we misrepresent or misapply them, either wilfully or through ignorance, we not only lose the blessings which they were designed to convey to us, but we sin against God, and tend, by our course, to produce and perpetuate divisions among those who ought to be of one mind, having "one Lord, one faith, one baptism." The Apostle Paul commended the Corinthians for their literal observance of the institutions of Christ: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." (1 Cor., ii. 2.) And never will the sad divisions among Evangelical Christians be healed, until they consent to obey literally the commands of Christ, and to follow implicitly the inspired examples that are recorded for their instruction.

God overrules the divisions among his people, as he does the wrath of man, for his glory, and for the advancement of his cause. But, surely, it is not necessary to prove that these divisions themselves, implying, as they do, the existence of error, cannot be pleasing in his sight. Never can the hosts of God expect with confidence to possess the territory of the aliens, so long as they themselves are "divided, discordant and belligerent." Christ prayed the Father, (John 17,) that his people might be one, and that, in keeping with unanimity the word which he had given them, they might convince the world of his divine mission. In like manner, all his followers should pray for Christian unity, and towards this, as one important result, their labors

should constantly tend. This desirable object is to be attained, if at all, not by harsh epithets and an intolerant spirit—the tendency of which is to alienate—not by entering into compromises of truth and duty, and “agreeing to disagree,” when this involves a truce with error: but by a candid and affectionate discussion of the points of difference with our brethren, taking care, while we argue with all the force at our command, to divest ourselves as far as possible, in fact and in appearance, of all party feeling. And thus, if we fail to dislodge the error from the minds of those who defend it, we may at least serve to cut off recruits to it, from the ranks of those who have not as yet committed themselves.

There are two extremes among religious controvertists. Some, though they reason with vigor, and advance arguments that, if left to their own force, would tend to convince, exhibit a bitter spirit, and assail with harshness the feelings and the motives of their opponents; while others, from an excessive fear of giving offence, muffle the points of their arguments, and touch the opposing sentiments so delicately and tenderly as to make, if any, but a feeble impression. The true course lies between these two extremes. Persons should be treated with courtesy and Christian affection, feelings should be respected, and motives not touched at all; while with the error we should grapple with all the vigor of which we are masters. This being a foe to God and man, we should wage against it a relentless war of extermination, and assail it with all the engines of law-

ful combat. Should its native weakness be aided by a strong position, fortified by superstition and perverted natural feeling, and an attack in front, therefore, be not the easiest way to dislodge it, we should feel no hesitation to turn its position, if possible, and to pour upon it a destructive fire in the rear—a thing that distinguished military men, with reason, so much dread.

In the following pages I have to deal, not with my brethren who differ from me, but with their arguments; and though my onsets, doubtless, when compared to others, will be feeble, I shall give no cause of offence, so long as I treat their arguments with fairness and justice, and conform my course to the principles of honorable and lawful war.



BAPTISM IN ITS MODE AND SUBJECTS.

PART I.

THE ACT OF BAPTISM.

THREE definitions are given of the act of baptism: 1. One party maintain that it is the immersion of the subject in water, in the name of the Father, and of the Son, and of the Holy Ghost: 2. Another, that "it denotes purification by water, whether the subject is applied to the element, or the element to the subject" (Summers, p. 13;) that "the mode" is either by pouring, by sprinkling, or by immersion, and that the first two are more significant, and therefore preferable, though the last is valid: and, 3. A small but increasing party, maintain that the idea of immersion is not contained in it at all, and that therefore the rite should never be administered in that way.

The first of these positions the Baptists hold, and to its support PART I. of this argument is devoted.

CHAPTER I.

IMMERSION ESSENTIAL TO BAPTISM.

SECTION I.—*The Meaning of the Word.*

That immersion is essential to the ordinance is argued, 1. *Because the Greek words used in the New Testament to designate it, mean immersion.* All the standard lexicographers agree in giving, as the primary meaning of the verbs *bapto* and *baptizo*, to *immerse* or *dip*, and of the nouns *baptisma* and *baptismos*, *immersion*. Now, upon the supposition that these learned authors are correct—and I know of no one who calls in question that which they unanimously assert—the subject should no longer admit of controversy. What though they give other so-called secondary meanings, the ordinary signification of the words, as they obtained at that time, must have been the sense in which Christ and the sacred writers used them, or else their language was unintelligible. And it is a principle of interpretation, laid down by the pedobaptist Ernesti, that “The literal meaning is not to be deserted without reason or necessity.”

To illustrate my meaning, suppose the Scriptures had been written originally in the English language, instead of the Greek, and the word *dip* had occurred in every place in which you find *baptizo* in Greek, and I should

maintain that the ordinance is properly administered by either pouring, sprinkling, or immersion, because the word *dip* "means any application of water, having no reference to mode at all," what would you think of me? would you not be strongly tempted to call in question either my intelligence or my honesty? And yet, if your impatience and disgust would permit you to listen to the arguments in support of my assertion, I could produce to you a number of learned dictionaries, which agree in asserting that it has as many as half a score of "secondary significations." I could show to you that Johnson, and Walker, and Webster, and others, give among the rest, as definitions, *to moisten, to wet*. Now suppose, my dear pedobaptist reader, that I, reasoning upon these grounds, should say: If Christ had designed that his followers should be immersed, (baptized,) he would have used a word that clearly expressed that mode; but *dip*, as the dictionaries all show, has many significations, and is in no respect significant of mode, and therefore, when Christ commissioned his disciples to go into all the world, and preach the Gospel to every creature, *dipping* them, etc., he meant, "Sprinkle a little water upon their foreheads, or apply the element in any way," my dear pedobaptist reader, what would you say to me? Do tell me!—or rather impress it upon your own mind: for *mutato nomine de te fabula narratur*. Your answer to me, in the supposed case, will suffice me as an answer to you in the real case between us; since the English dictionaries give almost the same, and as many definitions to *dip*, that the Greek lexicons

give to the verbs *bapto* and *baptizo*. In English and in Greek, the word must have its ordinary signification, unless there is something in the connection that requires otherwise. Now, as the commission is a plain statute, there is nothing about it that requires its words to be taken in any other than their ordinary and literal sense; and the lexicons all assert that the primary literal sense of one of its words (*baptizo*) is to immerse.

So much for the unanimous testimony of the learned authors of the lexicons. And certainly nothing can more definitely settle the meaning of a Greek term, than the unanimous testimony of all the Greek scholars. But Dr. Summers appeals from the decisions of uninspired scholars: "Let it be remembered that we are to seek for the meaning of scriptural terms in the Scriptures themselves. In this respect, as in many others, the Bible is to be its own authoritative interpreter." p. 95. Very well, then: Let the Bible be its own authoritative interpreter, and see if it does not strongly corroborate the position taken by the lexicographers. Let us notice the use of the Greek words in the original, and of the English words in the pedobaptist translation from it.

The Greek language is very copious, and has a particular word to express every motion, application and use of water. For to *sprinkle*, it has *ranio* or *rantizo*; for to *pour*, *cheo* or *ekcheo*; for to *wash* the hands, etc., *nipto*; for to *bathe*, *louo*; for to *wash* clothes, *pluno*; for to *purify*, *agnizo* or *kathairo*; and all these words are used in the originals of the Septuagint and the New Testament. The translators of our present English ver-

sion were pedobaptists; and they use in their translations the word *pour* and its derivatives more than 150 times, the word *sprinkle* more than 60 times, the word *dip* and its derivatives more than 20 times, the word *plunge* once, and the word *purify* a score of times at least. The word *baptizo* and its derivatives, when connected with the ordinance, they were forbidden by King James to translate. Now the point of our present argument is this: In no case where the original means clearly *pour*, *sprinkle* or *purify*, (leaving out of view the references to the ordinance,) is *bapto* or *baptizo* used; and in no case where it means to *dip* or *immerse*, is *raino* or *rantizo*, *cheo* or *ekcheo*, *agnizo* or *kathairo* used. No where do our translators render *bapto* or *batizo*, by *sprinkle*, *pour* or *purify*; and *raino* or *rantizo*, *cheo* or *ekcheo*, *agnizo* or *kathairo*, by *dip*, *plunge* or *immerse*. In the translation of Lev. iv., 6, 7, we have the words *dip*, *sprinkle* and *pour* in immediate succession, in perfect conformity with the principles laid down above: "And the priest shall *dip* (*bapto*) his finger in the blood, and *sprinkle* (*raino*) of the blood seven times and the priest shall *pour* (*ekcheo*) all the blood at the bottom of the altar." See also iv., 17, 18, and ix., 9. If, then, the words *bapto* and *baptizo* (when not used in connection with the ordinance) in the original Greek Scriptures, never are used to designate to *pour*, to *sprinkle* or to *purify*, and the pedobaptist translators never render them by these words; but, when dipping is manifestly intended, and it is expressed by one word, no other than *bapto* or *baptizo* is used, it is reasonable to infer that,

when the Bible uses them in connection with the ordinance, it employs them in the same sense. This argument meets the demand of Dr. Summers, and is conclusive against the somewhat irreverent position, that the word *baptizo*, as an ecclesiastical word, has a different signification from *baptizo*, as a common Greek word.

Dr. Summers adopts the novel suggestion of President Beecher, that *baptizo*, in the New Testament, signifies neither to immerse, to sprinkle, nor to pour, but to *purify*; and he thinks, consequently, he has the most unrestricted warrant to baptize "either by applying the element to the subject or the subject to the element." "The Jews," says he, "who were contemporary with John the Baptist, attached the idea of purification to the word baptism." The only argument he gives to prove this, is the narrative in John iii.: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about *purifying*. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same *baptizeth*, and all men come to him.' This question about *purifying*, therefore, was a question concerning the *baptism* administered by John and that administered by Jesus. The Jews accordingly understood baptism to mean purification." p. 84.

This is all the evidence given to us to prove that an important word in the New Testament has there a meaning different from its signification everywhere else. And upon this narrow basis—this figment of imagination—does his whole superstructure rest. A very few remarks will show its absurdity.

1. The word translated *purifying* is not *baptismos*, but *katharismos*; and if they are synonymous in the New Testament, they are synonymous nowhere else.

2. The sacred narrative does not say that “this question about purifying was a question concerning the baptism of John and that administered by Jesus.” All that is said is, “There arose a question between some of John’s disciples and the Jews, about purifying,” (*katharismos*,) not a hint is given as to any question about baptism (*baptismos*.)

3. If it be assumed that such was the origin of the question, the most reasonable supposition is, that as the Jews were accustomed to purify themselves ceremonially, sometimes by immersion, they thought that John, in immersing others, had the same object in view, and was therefore making innovations upon their customs; of which the disciples had attempted to disabuse their minds.

4. Purification may be the effect of immersion, but it is not immersion itself.

5. The words *bapto* and *baptizo* have no idea of water contained in them. Like the words *dip* and *immerse*, in English, they are connected not only with water, but with any thing else that can be penetrated. Dr. S. him-

self, p. 223, gives examples where it is used in connection with breast milk and wine. Classic and other Greek authors furnish innumerable instances where the words are used in connection with honey, wax, ointment, the human body, a dish, fire, brine, gall, oil, vinegar, soup, moist earth, broth, fat, filth, etc. The *ordinance* of baptism has water connected with it; but the *word baptizo* has necessarily no connection with water.

6. The *ordinance* of baptism implies, in part, purification, but the *words bapto* and *baptizo* contain no such idea in them; since, like dip and immerse, they may be connected with words which imply *defilement*. Job. ix., 30, 31: "If I wash myself with snow water, and make my hands never so clean, (*apokatharomai chersi katharais*,) yet shalt thou *plunge* me in the ditch" (*en rupo me ebapsas*)—literally, plunge or dip me in *filth*. Here *kathairo*, from which *katharismos* is derived, is used in opposition to *bapto*, from which *baptismos* is derived; and the latter used in a phrase which is designed to express not purification, but *defilement!*

Having disposed of this fanciful interpretation which no scholar of reputation has endorsed, let us return to the point whence we were for a moment diverted.

The common, primary signification of the words used to designate the ordinance, is all that we need to establish our definition of the act of baptism. On the testimony of all Greek scholars, and from the usage of the inspired language of the original Scriptures, we have found this to be immerse. Even Dr. Summers seems to grant this. "Who ever denied that the word *bapto*,

from which *baptizo* is derived, sometimes means to immerse? Indeed, who ever denied that the derivative, *baptizo*, is sometimes used in the same sense?" p. 93. "Suppose the word *bapto* originally meant *dip*, how easily would it take the meaning," &c. p. 97. "The derivative, *baptizo*, may have primarily meant *to dip*." p. 98. It is proved by the testimony of all *scholars*, whether disinterested or otherwise, that their primary, usual, and common signification is immersion; and here we might rest the argument from philology. But,

3. We take a higher position still, and maintain that *baptizo*, *baptisma*, and *baptismos*, the only words used to designate the ordinance, mean immersion *and nothing else*. They have no secondary meaning. If this can be proved, surely it ought to settle the controversy. Do you say that this is merely my assertion; and are you proceeding to offset it by the assertions of others, who have the reputation of being profound Greek scholars? I ask you not to receive my opinion, but to weigh my *proof*. If I am not very much mistaken, I can prove it, and that, too, without an array, to the mere English scholar, of crabbed and outlandish Greek sentences. Nay, to satisfy my reader of the truth of my assertion, I do not require that he shall be properly an English *scholar*; all I demand is, that he should possess common sense, and be able to see the force of a simple argument, when presented in plain English. As I write chiefly for the unlearned, I shall take care to give my readers confidence, by so arguing as not only to subject myself to exposure from scholars, but to place it in the power of

any man of common sense to refute me, if not put me to confusion, if I have ignorantly and recklessly asserted that which is without foundation.

Bapto, I grant, has two significations—to *dip* or *immerse*, and to *dye*. This word, however, is never used to designate the ordinance, and may therefore be dismissed from this inquiry. Writers show inadvertancy or unfairness, when they attempt to show the act of baptism from the meaning of this word.

Baptizo, a derivative from *bapto*, means to *dip* or *immerse*; and *baptisma* and *baptismos* mean *immersion*. These three words are the only ones used to designate the ordinance, and we have said they express the act of immersion, *and nothing else*. Do you ask how we prove this? I answer, in the only way in which such a proposition can be proved. We have collated all the passages in which the words have as yet been found, in classic Greek literature, up to the time of Christ, in the Septuagint version of the Old Testament, and in the Greek of the New, and in the works of Josephus, who lived immediately after the time of Christ, and have found that, in every case, this is their proper and only meaning. Did the limits of my work permit, and were I writing chiefly for the learned, I could give here innumerable examples, already collated to my hand, embracing all the instances that have yet been brought to light, all of which, with united voice, bear the same testimony.

Do you say that this is, after all, basing the proof upon my assertion, and do you inquire how it is that I lay myself open to exposure, as I promised? I answer, In

this way: I have said that no passage in any Greek writings, up to, and immediately after the time of Christ, can be found containing these words, where they must be translated by any other English word than *dip* or *immerse*. I make this assertion in the face of the many scholars in your ranks, who are interested to expose me, if they can. Now, if you, or any one else, can cite such a passage, then my assertion is disproved, and I shall be driven from this advanced position. Cite to us a passage, where the words or either of them, must necessarily and naturally mean something else, and we will admit it, and fall back from this position to that found in the primary meaning. The argument from the primary meaning amounts to a demonstration; this, if true, amounts to an utter annihilation of the opposing sentiment.

We have, for a long time, been advertising for passages that would show more than one meaning to these words; but none have, as yet, been produced—nor can they be. True, our brethren have expended much zeal, and no little learning, in responding to us; but all the examples they cite are turned against them, as I shall show you can be done with those that have recently been brought forth and paraded in pedobaptist books. If, then, we go over the whole range of Greek literature, up to the time of Christ, assisted, too, by all the learning and self-interest of the pedobaptist world, and do not find a passage in which the words must mean any thing else than immersion, then it follows conclusively, that they mean immersion and nothing else. Finally, it fol-

lows that the act of baptism is immersion, and nothing else.

SECTION II.—*Objections to the Definition of the Word answered.*

I have said that our brethren have responded to our call for evidence that these words have more than one meaning, and have cited from the Scriptures, from classic Greek, and from Josephus, examples which, they argue, disprove our assertion. Nor have they contented themselves with this—though this, if successful, would suffice to drive us from our advanced position. Either from some misgivings as to the pertinency of their citations, or because of their conviction that our assertion, if sustained, is by itself decisive of the contest, they array against us, besides, authority, argument and ridicule. Now, this last we have not the slightest objection to, and we shall never complain of any one for using it against us. If a position be in fact ridiculous, it is perfectly legitimate to make it appear so; if it be not ridiculous, the effort to make it appear so will recoil upon the one who attempts it. Would Gibraltar frown less sternly, because a simpleton attempted from below to laugh it into a surrender? And which would appear more ridiculous, the garrison or the assailant? We can enjoy your ridicule as well as you, and laugh at it all the more heartily, because your wit, which you vainly attempt to throw up at us, ascends only high enough to fall down ludicrously upon your own head. “Attic salt” is calculated to produce a very keen smart when it can be

brought into contact with an exposed and sensitive part ; but how do you suppose, is it natural for the assailed to be affected, when, in perfect security, he observes that all the materials with which your guns are charged are shattered into fragments against his impregnable wall, and fall in the minutest saline particles into your own eyes ? Ridicule, when directed against persons, is always out of order ; but it is ever legitimate when applied to arguments. If the argument be ridiculous, it is lawful to make it appear so ; if it be not so, the attempt to make it appear so will injure not it, but the assailant. Far be it from us, therefore, to complain that you ridicule us.

But we demand, from our brethren, something more than this. Let their arguments be ever so plausible, and their ridicule ever so keen, and their authorities ever so weighty, nothing but the Greek examples can refute us ; and one such, if it testifies against us, can drive us from our position. To the production of one such example, then, we sternly hold those who oppose us. But it is said, by way of objection,

1. "Do not words frequently undergo changes in signification ?—there is the word *let*, for instance, that formerly signified to hinder, now meaning the very opposite ; and *prevent*, formerly meaning *to anticipate*, and a multitude of others, to the same effect. May not *baptizo*, then, have undergone like changes ?" I answer, there is nothing more common than for words to depart very far from their primary meanings ; but that they do so depart is ascertained not by assumption, but by notice-

ing their applications, in the various connections in which they are found. Now, our assertion is, that these three Greek words have not departed from their original signification:—that they meant at the time of Christ, and ever had meant *immersion*, and nothing else. This assertion is based, as we have said, upon a careful collation of all the passages containing them. Now, if there is one passage teaching anything else, bring it forward, and we yield the point. But you cannot do it.

Objection 2. “But is it not ridiculous that the Baptists, an ignorant sect, should speak with so much confidence with regard to the meaning of Greek words, when they are opposed by the vast majority of the Christian world, containing such a preponderance of learning?” Softly, my dear sir. I confess there *is* something ridiculous *about* it. It *is* ludicrous, that this despised sect, *that have no learning to boast of*, should keep at bay, or rather discomfit, the whole pedobaptist world, because, though they have Greek at their fingers’ end, they cannot cite one passage that disproves their ignorant assertion!

Objection 3. “But how can you have the face to assert that these words have but one meaning, when all, or nearly all, the lexicons are against you? The position you take was assumed first by Dr. Carson, who acknowledges, ‘I have all the lexicographers and commentators against me in this opinion.’ Is not this *prima facie* evidence on such a question as this, that he and you are wrong in your opinion, and fatuous in trying to maintain it?” Summers, p. 223. Dr. S. is a dictionary

man himself, and by the use of the word "fatuous" he seems determined that his readers shall be also.

Doubtless, many of your unlearned brethren, (if you have any such among you,) when they heard a Baptist minister, in whom they had confidence, assert, for the first time, that these words mean immersion and nothing else, were filled with concern, until they had an opportunity to apply to some teacher, or to a recent graduate of the same persuasion with themselves; and when their oracle showed them that the lexicons in his possession give many significations, they concluded that surely they must have misunderstood the speaker. When, however, on a similar occasion, in a similar address, he repeated the assertion, they looked upon him with astonishment, uncertain whether the remark proceeded from ignorance or dishonesty, or whether it was the effect of both.

Now, this objection from the lexicons is one of the easiest things in the world to obviate. The fact is, the lexicons are all on our side; though it may plausibly appear that, in this question as to the number of meanings pertaining to these words, they are against us. *The first that they give is the true and only signification, and the others are mere commentaries upon the word, in certain passages in which it is found.*

But first, in regard to Dr. Carson's admission. One would suppose, in reading Dr. Summers, that Dr. Carson grants that the lexicons and he are at issue, in regard to the meaning of the word, when the fact is just the other way. Dr. Miller, of Princeton, set the

example in garbling Dr. C., and it would seem, from Dr. Summers's close imitation of him, either that he had seen Dr. Carson's language nowhere else than in Dr. Miller's book, or that he had been trained in the same school of candor with the Princeton Doctor. Dr. Carson's language is as follows: "My position is, that it (*baptizo*) always signifies to dip—never expressing any thing but mode. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons." p. 55. "It is in giving secondary meanings, in which the lines are not so easily discovered, that the vision of the lexicographer is to be suspected." "I admit that the meaning which they take out of the word is always implied in the passage where the word occurs. But I deny that this meaning is expressed by the word. It is always made out by implication, or in some other way." p. 56. "What an insurmountable task it would be to master a language, if, in reality, words had as many different meanings as lexicons represent them! Parkhurst gives six meanings to *baptizo*. I undertake to prove that it has but one; yet he and I do not differ about the primary meaning of this word. He assigns to it figurative meanings. I maintain that in figures there is no different meaning of the word. It is only a figurative application. The meaning of the word is always the same. Nor does any one need to have a figurative application explained in any other way than by giving the proper meaning of the word. When this is known, it must be a bad figure that does not

contain its own light. It is useless to load lexicons with figurative applications, except as a concordance." p. 57.

I have said that the lexicons and we agree—that the first definition which they give is the true and only signification, and that the others are mere commentaries on the passages in which the word is found; or, as Dr. Carson expresses it, that the definitions which they give of the word is more properly the meaning which is implied in the passages in which the word is found. How do I prove this? I will illustrate it by the English lexicons, in the definitions which they give of the word *DIP*. Does *dip* have a definite signification? Suppose we should say, Our position is that *dip* always signifies to immerse, never expressing anything but mode. Upon your principles, would we not have all the English lexicographers against us? Let us, as a specimen, call Dr. Samuel Johnson to the stand, and see what he testifies. He gives you his definitions, and the passages upon which he founds them. Hear him:

DIP, *v. a.*, 1. *To immerse.*

2. *To moisten, to wet.*

“And though not mortal, yet a cold shuddering dew
Dips me all o'er, as when the wrath of Jove
 Speaks thunder.”—*Milton's Comus.*

What a pity it is that Dr. Johnson did not live in our day, so as to have the benefit of the criticisms of Dr. Summers and others like him! He would, in that case, have drawn from this passage the additional significa-

tions, *to sprinkle, to distill, to come down upon*. In his criticism on a like passage in the Septuagint, (Dan. iv., 33,) Dr. S. says: "Any child can tell whether Nebuchadnezzar was plunged into the dew or *sprinkled with it*. No matter how copious it was, he was neither plunged nor immersed in it. The Greek translators knew better than that. They knew that the copious moisture *came down upon* the person of the unhappy monarch; yet they employ the word *ebaphe* to express this action." p. 93. We commend this criticism to the favorable notice of the Doctor's editors hereafter. How great a relief it would be, if we could drive *dip* not only out of the Greek, but out of the English also. But to return to Dr. Johnson's definitions:

3 *To be engaged in any affair!*

"When men are once *dip*t they go on until they are stifled." (L'Estrange.)

Poor *dip*, I am afraid you are in a fair way of being *stifled* yourself.

4. *To engage as a pledge: generally used for the first mortgage!*

"Be careful still of the main chance, my son,
Put out the principal in trusty hands,
Live on the use, and never *dip* thy lands."—*Dryden*.

DIP, *v. n.*, 1. *To sink*.

2. *To enter, to pierce*.

"The vulture *dipping* into Prometheus' side."—*Grenville*.

3. *To enter slightly into any thing*.

“When I think all the repetitions are struck out in a copy, I sometimes find more by dipping in the first volume.”—*Pope*.

4. *To take that which comes first, to choose by chance.*

“With what ill thoughts of Jove art thou possessed?
Wouldst thou prefer him to some man? Suppose
I *dipped* amongst the worst, and Staius choose.”—*Dryden*.

Where have we got to? *Dip* signifies *to engage as a pledge, to take that which comes first!* Disguised with such a dress as this, and wandering so far from home, its most intimate friends would not recognize it—nay, it would not know itself. There is a story told to this effect: A simple-hearted countryman, driving to town a yoke of oxen in a cart, and falling asleep, his team wandered away from the high road, into a region unknown to him. While he was profoundly slumbering, a wag unhitches his oxen and leads them out of sight. Poor Giles, awaking from sleep, in the first moments of bewilderment, is in doubt about his personal identity, and thus soliloquizes: “If this is Giles Jones, I have lost a yoke of steers; if it is not, I have found a cart.” In like manner, if *dip* could soliloquize, it might say: “If this is dip, I have lost my position in the language; if it is not, I have found a great many other positions.” *Dip* means *to take that which comes first!* Then if Christ had given his commission in English, and it had read, “Preach the Gospel to every creature, *dipping* them,”

etc., he may have meant, *take them by chance*, as you fall in with them!

There is one other example from Pope, which seems to have escaped Dr. Johnson, which we commend to the notice of the editors of another edition of his dictionary. If they would call to their aid the critical acumen of Dr. Summers, they could, doubtless, add, as other definitions of the word, *to paint, to dye, to color*.

“Loose to the winds their airy garments flew,
Thin glittering textures of the filmy dew,
Dipped in the richest tinctures of the skies,
Where light disports in ever mingling dyes.”—*Rape of the Lock*.

That is, *painted with*, or *dyed in*, the richest tinctures of the skies. The same havoc the English dictionaries make with the word *immerse*.

Now, my dear reader, Dr. Johnson does not mean to say that *dip* has, properly, any other signification than *to immerse*; nor do the lexicographers of the Greek language mean to say that *baptizo* has any other signification than *to immerse*. All the significations which they give, after No. 1, are mere commentaries on the word, in the passages in which it has a figurative application. But if they do mean to assert that it has the half dozen or more independent significations which they append to it, we would deny the conclusion, and demand the proof. They did not make the significations, but drew them from the various applications of the word in the passages in which it is found. As we have shown above, the lexicographers are not against us; but if they were,

we would join issue with them, and defy them to produce a single example in which the word has a different meaning from *to dip*, *to immerse*. They could not do it; nor can you. We would not yield to the authority of the lexicons, if they were against us. Nothing but the passage containing the word, where it must mean something else, can refute us. Now, if there is such a passage, you and the lexicons together can produce it. We hold you to this. But the passage cannot be found.

Objection 4. "Well, we are able to, and will produce a number of examples to disprove your assertion. We can furnish such from the Greek of the Scriptures, from classic Greek, and from the works of Josephus." Now, then, you are coming to the point. Dr. Summers is one of your latest writers who has published a book; and, I suppose, your citations are the same as his, since his (as far as he goes) are the same as those of his predecessors.

Examples from the Greek of the Scriptures.

1st. The case of Nebuchadnezzar, Dan. iv., 33. "And his body was *wet* (*bapto*) with the dew of heaven." To this I answer, (1.) The word here is not *baptizo* but *bapto*. This latter, we have said, has two meanings: *to dip* or *immerse*, and *to dye*; but it is never used in connection with the ordinance, and proves nothing for you, therefore, in this controversy; but (2,) even this should not have been translated by the word *wet*, but by the word *dip*. "His body was *dipped* in the dews of heaven." It is a figurative application of the word

bapto ; and is strictly a parallel case to the example from Milton :

“And though not mortal, yet a cold shuddering dew
Dips me all o'er.”

How do you suppose, reader, Dr. Summers gets over this striking coincidence? Why, by saying, “Not being mortal, however, we cannot reason from this case to Nebuchadnezzar!” The difficulty, however, does not consist in the object dipped, *but in the substance into which it is dipped*. And in each case, that is not something supernatural—as nectar or ambrosia, for instance—but the *dew of nature*. The translators have lost the beauty and force of the original, and have given us the effect of the act implied in the word, rather than the act itself. How tame would be the passage from Milton, if amended according to the literal principles of our critics—“Cold shuddering dew *wets* me all o'er.” Nor can Dr. Summers urge against us the authority of the translators, for he himself appeals from it: “Any child can tell whether Nebuchadnezzar was plunged into the dews or *sprinkled with it*.” In his hands Milton would read, “A cold shuddering dew *sprinkles* me all o'er.”

2d. “In Heb. ix., 10, the translators,” it is said, “render the word *baptismos* correctly, *washing*: ‘Which stood only in meats and drinks, and *divers washings*,’ (*diaphorais baptismois*.”) On this, Dr. S. appealing in fact, though not ostensibly, from the rendering of the translators, cites, as illustrative of the meaning that the Apostle attaches to the word *baptismois*, Heb., ix., 13: “If

the blood of bulls and of goats, and the ashes of an heifer, *sprinkling* the unclean," etc., and adds, "every attentive reader of the Pentateuch knows that the purifications here alluded to were effected by aspersion or affusion, as the Apostle affirms, and these sprinklings he calls baptism." "He alludes to the purification of unclean persons by water, into which had been cast the ashes of a burnt heifer. This water of separation was to be sprinkled upon a man that had touched a corpse, to effect his purification, Numb. xix. ; and this sprinkling St. Paul expressly styles baptism." p. 80. It would seem that the word *baptismois*, here, does not mean "washings," then, but "sprinklings." As to the assertion that the Apostle expressly styles sprinkling baptism, I answer, that he expressly styles it not *baptism*, but *rantism* ; since the word used is not *baptizousa*, but *rantizousa*.

I have read the nineteenth chapter of Numbers, to which Dr. S. refers us, and I do indeed find, as he says, purification by sprinkling there. In v. 4, I read, "And Eleazer the priest shall take of her blood with his finger, and *sprinkle* (*ranei*) of her blood directly before the tabernacle of the congregation seven times." But, continuing down, I read in v. 7, "Then the priest shall wash his clothes, and *he shall bathe his flesh in water*, (*lousetai to soma autou udati*), and afterwards he shall come into the camp." "And for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel : And a clean person shall take hyssop, and *dip* (*bapsei*) it in

the water, and *sprinkle* it (*perirranei*) upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a corpse, or one slain, or one dead, or a grave: And the clean person shall *sprinkle* (*perirranei*) upon the unclean on the third day, and on the seventh day: And on the seventh day he shall *purify* himself (*aphagnisthesetai*) and wash his clothes, and *bathe himself in water.*" v. 17-19.

If you grant that Dr. Summers is an "attentive reader of the Pentateuch," where is his candor? and if you allow his candor, what evidence is there that he is an "attentive reader of the Pentateuch?"

The *diaphorois baptismois*, divers baptisms, in the 10th verse, should be translated *divers immersions*, as the *rantizousa* in the 13th verse should be translated, as it is, *sprinkling*. The ceremony to which the Apostle referred, as recorded in Numb. xix., required both sprinkling and immersion, and therefore he speaks of both sprinkling and immersion—and of the latter *divers*, viz: of the clothes, of the body, and of divers utensils. So you see, this example, instead of militating against our assertion, strongly corroborates it.

3d. Another example, cited to prove the pedobaptist view, is Mark vii., 4. Our translators, they say, render *baptizo* correctly, *wash*. "For the Pharisees, and all the Jews, except they wash their hands oft, (*pugme nipsontai tas cheiras*,) eat not, holding the traditions of the elders. And when they come from the market, except they wash, (*baptisontai*,) they eat not. And many other things there be, which they have received to hold,

as the washing (*baptismous*) of cups, and pots, and brazen vessels, and tables." Now, there ought to be no difficulty about this passage. The original is perfectly plain, and is illustrated by the customs of the Jews, both as those customs were of divine appointment, as presented to them in the Old Testament, and as they were superstitious, and handed down to us by their own Rabbies, and by other authentic writers on their antiquities. Mark states to us two customs, ordinary and extraordinary. They never eat without (*pugme nipson-tai tas cheiras*) washing their hands oft, or up to the elbow, or with the fist, or as far as the fist extended, according as *pugme* may be rendered; and when they come from the market, where they may possibly have contracted pollution by contact with the common people, or with a Gentile, unless they *immerse* themselves, (*baptisontai*,) they eat not. And many other things there be, which they have received to hold, as the *immersion* (*baptismous*) of cups, and pots, and brazen vessels, and tables.

The Scriptural institution, which they had corrupted by the superstition contained in the tradition of the elders, is found, as it related to their persons, in Numb. xix., 19: "And on the seventh day, he (the unclean person) shall purify himself, and *wash his clothes, and bathe himself in water*;" and in Lev. xv., 11, "And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall *wash his clothes and bathe himself in water*."

Maimonides, one of the most elaborate of Jewish

Rabbies—as quoted by Lightfoot and others—says: “Wherever, in the law, washing of the flesh or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver: for if any man dips himself all over, except the top of his little finger, he is still in his uncleanness.” Again: “If the Pharisees touched but the garments of the common people, they were defiled, all one as if they had touched a profluvius person, and needed immersion, and were obliged to it: hence, when they walked the streets, they walked on the side of the way, that they might not be defiled by touching the common people.” “In a laver (they say) which holds forty seahs of water, every man dips himself.”

Again, the Scriptural institution which they had corrupted, as it related not only to themselves, but also to their furniture, utensils, etc., is found in Lev. xi., 32, and c. 15: “And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, *it must be put into water.*” Lev. xv., 4, etc. “Every bed wherein he lieth that hath the issue, is unclean; and every thing whereon he sitteth shall be unclean. And whosoever toucheth his bed *shall wash his clothes and bathe himself in water,* etc. And he that sitteth on any thing whereon he sat that hath the issue, *shall wash his clothes and bathe himself in water.*” v. 19, etc. “And if a woman have an issue, and her issue in her flesh be blood, etc., every thing that she lieth upon in her separation, shall be unclean; every thing, also, that she

sitteth upon shall be unclean. And whosoever toucheth her bed, *shall wash his clothes, and bathe himself in water.* And whosoever toucheth any thing that she sat upon, *shall wash his clothes, and bathe himself.*" The reader is requested to lay this book aside until he has read the 15th chapter of Leviticus. From its perusal, he will very easily divine how natural it was for the superstitious and punctilious pharisee to fall into the habit of bathing or immersing himself in water, every time he ran the risk of contact with pollution; and of subjecting his couches to the same method of purification, whenever he had reason to fear they had suffered defilement.

Is it objected that Leviticus says nothing about immersing in water utensils, tables, &c.? I answer, these observances are pronounced, by the evangelist, to be traditions of the elders; but these traditions were suggested naturally, to a superstitious mind, by the requirements of the law, and were additions made to it. Besides, Lev. 15, does give directions for the purifications of some utensils, v. 12. "And the vessel of earth that he toucheth which hath the issue, shall be broken; and every vessel of wood shall be *rinsed (nipto)* in water." Is it said that these were not required to be immersed (*baptizo*) by the law, but to be washed (*nipto*) or rinsed? I grant it; but Mark says their custom is a departure from the requirement of the law; and this in two respects—(1) in assuming that they may have been unclean, when none of those things had happened to them that were specified in the law; and (2) in baptizing or immersing,

rather than breaking or rinsing (*nipto*) them in water. Besides, in Lev. xi. 32, they had been instructed: "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, *it must be put into water.*"

But it is said again, that the tables (*klinon*) were couches on which they reclined at table, and were, therefore, too large to be immersed often. To this, I answer, (1) the account does not state that they were immersed *often*—it only states the custom received from tradition, without giving any hint as to the frequency of its observance; and (2) as to the size; we know that one kind of bed was not so large but that the man healed by Christ was able to take it up and walk with it. Is it said, again, that such immersion of beds or couches—be they large or small—would have been inconvenient and absurd? I grant it; the evangelist says it was a tradition, and therefore superstitious. You cannot maintain that it is impossible, on account of its size, to immerse that which is not too large for an invalid to take up and carry. And as to inconvenience, there is nothing too inconvenient for superstition to submit to. Do you, disputing the ground, inch by inch, insist that immersion in water is impossible, since its impregnation with water would render the couch unfit for use? I answer, we are not told that the bed or couch was used before it was dry; and besides, "the *kline* is, properly speaking, only the bedstead, and seems to have consisted only of posts, fitted into one another, and resting upon four

feet." (Smith's Dict. of Greek and Rom. Ant.) A common lounge with which your bedroom is provided, and which your wife can easily take up, is as large as the Grecian *kline*. Do you still insist upon it, that the private houses of pharisees could not have been provided with water sufficient to cover a bed or couch even of that size? Without stopping, at present, to measure for you the depth and size of the pots and other receptacles for water, with which they were provided, (though, when I come to speak of the supply of water in Jerusalem, I will give you water to your heart's content,) by the help of Rabbi Maimonides, I will remove this difficulty if you desire it. "A *bed* that is wholly defiled, if he dips it part by part, it is pure." "Taken to pieces for the purpose, says a determined plunger!" No, Dr. Summers—not says a determined plunger—but says Rabbi Maimonides.

"But a man must be insane, or at least blinded by prejudice, who can suppose that these couches or beds—each of which was large enough for the accommodation of several persons—were immersed before every meal." Summers, p. 85. Suppose we grant that the *kline* here was not like that which the invalid took up and carried, but like that upon which persons reclined at table; who maintains that they were immersed before every meal? The inspired text does not inform us that they were immersed as often even as once a year. And "a man must be insane, or at least blinded by prejudice," or worse, who can refuse to believe that these couches (or beds) were immersed, when he has the authority of the

Holy Spirit, and the testimony of all the writers on Jewish antiquities, even those who are not concerned with this baptismal controversy.

“The more superstitious of the Jews, every day before they sat down to meat, dipped the whole body. Hence the pharisees’ admiration of Christ.” Luke xi. 38. (Scaliger.)

“We leave it to any unprejudiced person of common sense—to any child who can read the record—to decide” whether this example militates against the position that *baptizo* means immersion and nothing else.

3. The case of Judith in the Apocrypha (Judith, xii. 7, 8.) “Then Holofernes commanded his guard that they should not stay her; thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and *washed* herself in a fountain of water by the camp (*ebaptizeto en te parembole epi tes peges tou udatos.*) And when she *came out*, she besought the Lord,” &c. Dr. Summers translates it, “she baptized herself in the camp at a spring of water.” “If she plunged herself at all, she plunged herself *into* the spring, and not *at* it; but the text says, she washed herself *at* the spring, not *in* it.” p. 95. Very well; we shall have use for this criticism hereafter; and we beg the reader to note it well. Whatever, then, may be the signification of *baptizo*, *en* means *in* and *e**pi* means *at*. After a while we shall find our author insisting that *en* means *at* or *with*, and not *in*. Let the reader stick a pin here. According, then, to his rendering of the prepositions, “she immersed herself at a spring of water in

the camp." "Immersed at the spring! How was that possible?" During the month of August last, I immersed fifty persons at a spring near Antioch meeting-house, Oglethorpe Co., Geo. "At a spring!" Yes. "How?" We diverted the water that flowed from the spring into a pool of suitable dimensions, which it filled. And what more likely than that in a camp of long standing, the waters of the spring or fountain were collected in a number of reservoirs, for the use of the soldiers and their animals? "But," says Dr. S., "is it likely that she was so immodest as to plunge into a reservoir in the soldiers camp?" But, my dear sir, it was in the night, and Holofernes had given special instructions, that she should not be interrupted in the observance of her religious rite. And besides, in what respect would it have been more modest to have exposed herself, while "she applied the water of the fountain to her person in the usual mode of performing ablution?" And why would it not have been more modest to have "applied water to her person" in a tent, from a vase or a basin, if "the usual mode of performing ablution" was that which she employed? The immersion took place *at* a fountain at night, because at a fountain she found water enough to immerse herself in. The record not only informs us that she baptized or immersed herself, but that she *came out*.

We leave it again to any person of common sense—to any child that can read the record—to decide whether this example militates against the position that *baptizo* means to immerse and nothing else.

4th. Ecclesiasticus, xxxiv., 25, "He that *washeth* (*baptizomenos*) himself after the touching of a dead body, if he touch it again, what availeth his *washing* (*loutro*.) He that *immerseth* himself after the touching of a dead body, if he touch it again, what availeth his *bathing*. The only argument necessary here is a mere reference to Num. xix., 17-19.

Examples from Classic Greek.

5th. "Aristotle speaks of uninhabited lands which at low water are not baptized, that is, not overflowed." Summers, p. 223. The statement of Aristotle is to the following effect: "The Phenicians who inhabit Cadiz relate, that, sailing beyond Hercules' Pillars, in four days, with the wind at east, they came to a land uninhabited, whose coast was full of sea-weeds, and is not laid under water (*baptized*) at ebb; but when the tide comes in, it is wholly covered and overwhelmed." Does not this very passage, though cited against us, prove the truth of our assertion? But, it is asked, can the flood tide be said to take up the land and immerse it in the sea? Not at all; for an object to be immersed, it is not necessary for it to be taken up first. "The peculiar beauty of the expression consists in figuring the object, which is successively bare and buried under water, as being dipped when it is covered, and as emerging when it is bare. In the same style, we might say that at the flood, God immersed the mountains in the waters, though the waters came over them."

6th. "Plutarch speaks of Otho's being baptized with debts, that is, overwhelmed with them. So Plato: 'they do not baptize the common people with taxes.'" Sum., p. 223. Well, Dr. Summers, what do Plutarch and Plato mean? They do not pour the common people with taxes, or *sprinkle* with taxes, or "*purify by water*" with taxes! "That is," says Dr. S., abandoning what the word "properly denotes," "they do not lay heavy taxes upon them." Ah! Suppose they had, what would have been the effect? They would have *sunk* under them. And then we should have had an *immersion*. The proper translation is, they do not immerse the common people with taxes. That is, if heavy taxes, as a burden, had been placed upon them, they would have *sunk under* or been *immersed* by them: and Otho was *sunk* or *immersed* or *pressed down* by the weight of debts heaped upon him.

7. "Josephus speaks of the city being baptized by the robbers." (Ib.) Does he mean that the city was *poured* or *sprinkled* or *purified by water* by the robbers? or does he mean that it was immersed, i. e., ruined, or *sunk* by the robbers? "The reference is to a ship sinking from being over-burdened and ill-managed in the storm from the dissensions of the crew. In this view, the figure is striking and beautiful."

8th. "Hippocrates speaks of baptizing a blister plaster with breast milk; of course, by pouring it on or moistening it thereby." (Ib.) Pouring what, on? What does *it* refer to—the plaster? It was the blister plaster that was to be baptized. Pouring the plaster on the

milk? If *it* refers to breast milk, then the milk was baptized by “*pouring it on*” the plaster! The translation is, “Dip it again in breast milk and Egyptian ointment.” He is speaking of a blister, which was first to be dipped in the oil of roses, and if, when thus applied, it should be too painful, it was to be dipped again in the manner above stated.

9th. “Greek writers also frequently speak of being baptized with wine, which implies the application of the element to the subject and not of the subject to the element.” (Ib.) Greek writers frequently speak of being *immersed in wine*, just as English writers frequently speak of being *steeped* or *soaked* in wine, when “no child who can read the record” would suppose that they meant to indicate how the wine and the toper came together—whether the wine was applied to the drinker or the drinker to the wine. The figure evidently is, that the person is as much imbued with the wine as if he had been immersed in it.

10th. Another example has been cited from Josephus, by the highly esteemed gentleman, whose remarks at “Centre” were the occasion of the present publication—where Josephus states that the sons of Herod were overwhelmed by a storm. Mr. Parks seemed to understand that the young men were exposed to a storm of rain, on land, and, therefore, he considered it a case of pouring rather than of immersion. The original is, *touto ospere teleutaia thuella cheimazomenous tous neaniskous epebaptisen*. Whisten, who was not a Baptist, translates it thus: “And this it was that came as the last storm, and

entirely sunk the young men when they were in great danger before." The case of Homer's Battle of the Frogs, also cited by him, was not pertinent; since *bapto*, and not *baptizo*, is used. The translation then may be, "the lake was *tinged* with blood." Thus we have examined all the passages cited by Dr. Summers, and shown that they do not militate against our position. The same can be shown to be true of the whole list from which he selected these.

If we could succeed in showing that *baptizo* is never used by any writer, sacred or profane, to express *to pour* or *to sprinkle*, though it had ten thousand other significations, we should convict our brethren of corrupting Christ's ordinance—nay, rather, of abolishing it altogether, and of adopting another of their own. How much more, then, when we prove that it has but one signification, and that one, *to immerse*! And let it not be said that those denominations that consider immersion valid baptism, and that practice it when their members desire it, still maintain the ordinance; for, if their arguments have any force, the condition upon which they base their practice, is not the authority of God's word, but the whims of the "weak consciences" and "unstable souls" in their communion.

The Baptists, in contending for the literal interpretation of the Scriptures, according to the laws of language, and the common meaning of its words, are not only preserving, in its purity and in its pristine form, the ordinance of Christ, but they are maintaining a principle, which makes them the champions of God's word against

infidels and errorists of every kind. I know of nothing that, to me, is more dishonoring to the Scriptures—nay, that tends more utterly to annul them—than the doctrine that lies at the foundation of our brethren's practice in regard to this ordinance, viz. : that the words of the Holy Spirit are not to be taken in the sense in which they obtained in secular writings, and in the use of common intercourse ; but in a mystical or ecclesiastical sense. It is upon a principle like this, that the neologists of Germany essay to prove from the Scriptures that Christ and his apostles performed no miracles ; and, upon this principle, we can make them teach any thing or nothing, according as we may be influenced by prejudice or interest. If the words of Scripture have ecclesiastical significations, from whence can we obtain with certainty those significations ? Did Christ furnish his disciples with a dictionary containing those words ? Nay, why did he use a human language at all ? Why run the risk of misleading, by the use of terms in an arbitrary sense which already had a definite meaning ? Why not invent words, as our pedobaptist translators did, when they transferred into English the Greek word baptize ? or why not have given his revelation in the dialect of heaven, and thus have it all in an ecclesiastical sense ? “ We are not so much concerned to know in what sense Homer or Aristophanes, Josephus or Philo, employed a term which the Holy Ghost has seen fit to incorporate into the vocabulary of Christianity—the question is, how did the Holy Ghost employ it ?” Summers, p. 95. Yes, that is the question ; and how is it to be decided ? How

did the Holy Ghost employ *any* terms? Evidently in the sense in which those terms obtained in common use. Nor are the words *pneuma*, spirit, and *aggelos*, angel, cited by Dr. S. exceptions. *Pneuma* was used, before the time of Christ, to signify *spirit*.—See Æsch. Pers. 507, Eur. Hec. 571, Or. 277, Tro. 780, Thuc. ii. 49. And *aggelos* was sometimes used by the classic writers as in the New Testament.—See Plato iv. de Leg. p. DC. 1. ed. Lamærian. and Aristid. The context, in every case in which it is used, decides the meaning to be attached to it.

The argument of the Baptists is based upon the common, primary, usual, and—as we have proved—the *only* signification of *baptizo*: the argument of our opponents upon an arbitrary, and, as they call it “sacred” signification, which the word never held either in the use of common intercourse, nor in Greek writings in all time. Which is right, therefore, judge ye.

If the above positions be sustained, is any thing more necessary to prove immersion essential to the ordinance? Nothing more is necessary, but yet we have more to offer. If *bapto* or *baptizo* does not mean to immerse, then there is no word in the Greek language that can express that act. If there is, what is it? *Buthizo*? But that means to descend into the abyss, or to drown, from *buthos*, an abyss. 1 Tim. vi. 9, “But they that would be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which *drown* (*buthizousi*) men in destruction and perdition.” Luke v. 7, “And they came and filled both the ships, so that they began to

sink," (*buthizesthai*,) i. e., into the abyss. 2 Maccabees, xii. 4, "But when they were gone forth into the deep, they *drowned* (*ebuthisan*) no less than two hundred of them." If *bapto* or *baptizo* does not mean to immerse, what does? *Kataduo*? Some of our opponents profess to believe that this is a more specific term to denote dip than *baptizo*. So far from their assertion being true, I maintain that it has not the meaning of *to dip* at all. The Sybilline verse which Plutarch quotes, in his Life of Theseus, not only proves my assertion, but shows the difference between the signification of *baptizo* and *duo* or *duno* or *dumi*.

Askos baptize, dunai de toi outhemis esti.

"Thou mayest be *immersed*, O bladder, but, it is not thy fate to *sink*;" i. e., a bladder distended with air can be immersed into water, but it cannot *sink*—as soon as the force is removed, it will rise again to the surface. To the same effect is the testimony of quotations from the Scriptures. Ex. xv. 10, "Thou didst blow with thy wind, the sea covered them; they *sank* (*edusan*) as lead in the mighty waters." Ex. xv. 5, "The depths have covered them; they *sank into the bottom* (*katedusan eis buthon*) as a stone." Amos, ix. 3, "And though they be *hid* (*kataduo*) from my sight *in the depths* of the sea." Micah, vii. 19, "And thou *wilt cast* (*kataduo*) all their sins *into the depths* of the sea."

CHAPTER II.

BAPTISM IS IMMERSION, PROVED FROM EXAMPLES OF ITS ADMINISTRATION IN THE NEW TESTAMENT, WHERE DETAILS ARE GIVEN.

SECTION 1.—*The Baptism of the Saviour.*

Did we have nothing but the meaning of the word which expresses the act of baptism, we would be left in no doubt as to how this ordinance is to be administered. This we have proved beyond the power of refutation to mean not only to immerse, but nothing else. But the proof is cumulative, and, from other sources, is, if possible, as conclusive. The instances where the administration of the ordinance is given in the New Testament with the details, not only corroborate the testimony from the meaning of the word, but of themselves speak such an unequivocal language, that if we had no other instruction concerning the ordinance, we could learn, without a peradventure, that immersion is essential to it. Two such examples are given, viz.: the baptism of our Saviour, and of the Ethiopian Eunuch. If in these two immersion was observed, and if no hint is given any where else that there are other modes of baptism, it follows irrefragably that the immersion of the subject into the element is as essential to the ordinance as the use of the element itself. And that Christ and the Eu-

nuch were immersed, he may read that runs—"And it came to pass, in those days, that Jesus came from Nazareth of Gallilee, and was baptized of John *in Jordan*." "And straightway coming *up out of the water*," etc. Mark i. 9, 10. Matthew (chap. 3,) states the same event. V. 6—"And were baptized (those mentioned above) of him *in Jordan*." V. 16—"And Jesus, when he was baptized, went up straightway *out of the water*."

Here we have it stated:

1. That John was baptizing not in a house, or at a spring, or by a rill, but at the *river Jordan*—why? if it was not, for the same reason that he selected on another occasion, Enon, near to Salim, "because there was *much water* there?" Do we ever hear in these days that our brethren who oppose us, go to a river, or to a place where there is *much water*, in order that they may pour or sprinkle a little of the element upon their subjects? Do Dr. Summers, and others of his brethren, respond that they have done so frequently? I answer, that they resorted to such places not to obtain facilities to sprinkle or to pour, but to make a compromise with their candidates who possessed "weak consciences" or because they were seeking for a plea to use against the Baptists. Were this controversy not existing, were there no such people as the Baptists, they would never, with their views of the ordinance, proceed to a river or a creek with their subjects, in order to pour a half gill of water upon their heads. John had no such turn to serve, and his uniformly seeking places where there was much water, significantly indicates that there was something in his

ordinance that required a depth of water ; and what more naturally than that he might immerse his subjects ?

2. We are not only told that John was baptizing *at* Jordan, but that he was baptizing *in* Jordan. Why go into the river, if he wanted to sprinkle or pour a little water upon the people ? Why subject those “ vast multitudes ” that came to him from Jerusalem and Judea, and the region round about Jordan, to the inconvenience and risk to health of remaining in wet clothes all day, far from home—both men and women—when a little water dipped up in the palm of the hand would have sufficed ? Was wading up to the knees or waist in water, according to the views of our opponents, a necessary part of John’s “ baptism by pouring or sprinkling ? ” And if not necessary, do tell me, in the name of common sense, why did he subject all his subjects to the inconvenience, and the females to the “ indecency ” of remaining a length of time with their clothes wet up to the waist, “ and sticking to their persons ? ” “ For it is alike absurd and gratuitous to affirm that they all came prepared with baptismal robes, and no one can suppose that they were (baptized) without change of apparel ; and to (baptize) promiscuous multitudes in a state of nudity is a supposition so extravagant as well as indecent, that we cannot feel called upon to refute it.” Sum., p. 83. If John was of sound mind, and it was not essential to the validity of pouring and sprinkling that he and his subjects should wade into the river, no possible reason can be given why he took his subjects into the stream, but that it was preparatory to their immersion.

3. We are told, further, not only that Jesus was baptized *in Jordan*, but that he *came up straightway out of the water*. Our argument, then, amounts to a demonstration, even though we had not proved *baptizo* to mean only to immerse. At Jordan, and not in a house, *in the river*, and not on the bank, “coming up straightway *out of the water*”—these are the circumstances which sustain the primary meaning of the Greek verb, which expresses the act to immerse, our opponents themselves being judges. The scene in all its details is witnessed every time the ordinance is administered by a Baptist minister. No wonder that there are such multitudes of “immersionists,” and that such numbers in the ranks of anti-“immersionists,” are ill at ease on this subject. Not many years ago, while traveling with a brother in the ministry, I fell in company with an intelligent young man—a deaf mute—who had been educated at one of the Northern Asylums. During the conversation which my friend entered into with him on his slate, questions and answers to the following effect passed between them:—“You are a minister, I believe?” “Yes; I pass for one.” “Are you a Baptist?” “Yes; are not you?” “No; I am a Methodist.” “Was Jesus Christ a Methodist?” “No; Jesus Christ was a Baptist.” “Why are you not a Baptist, then, if Jesus Christ was?” “Because my father is a Methodist.” This afflicted, though intelligent young man, had never *heard* of the baptismal controversy; and his reading on the subject being confined to the New Testament, his conviction was that the Saviour submitted to the ordinance as it is administered

by Baptists. Another striking case in point:—A brother in the ministry, now living not more than fifty miles from this place, was administering the ordinance, not many years ago, in one of the upper counties in this State. At the water's side, he said to the people that instead of making any remarks himself, he would read to them from an *old book*, the author of which spoke more forcibly in behalf of Baptist sentiments than he could : and then proceeded to read from the New Testament this and other passages. The consequence was, that the people denounced him for attempting to palm off upon them as authority the assertions of a Baptist writer ! In like manner, all who read, with an unprejudiced mind, the record of Christ's baptism, as given in the English version of the Scriptures, must come to the conclusion that he was immersed. "But stop!" says Dr. Summers ; "these Greek prepositions have not been properly translated." Ah, Dr. Summers, you in favor, too, of a new translation of the Scriptures ? How then should they be translated ? "To all this we reply, that we do not affect arguments based upon grammatical niceties." p. 99. Very well ; we wish no "niceties"—all we desire is a common sense interpretation according to the laws of language, and the meaning of words. The prepositions used in the account of the Saviour's baptism, are *en*, *eis*, and *apo*. He was baptized of John *EIS ton Iordanen* into Jordan. And they were baptized of him *EN to Iordane*, in Jordan. Jesus came up *apo out of* the water. Dr. S. maintains that *en* means "with when found in connection with baptism." Others who

have written on the same side, and he himself also in another place, give it the signification of *at*. *Eis* he translates *to* ; but nearly all his remarks on it are confined to its use in the baptism of the Eunuch, and our formal reply, therefore, to them and to those on *ek*, we postpone until that case comes up for discussion. *Apo* he translates *from*.

Before proceeding to reply to him, we beg the reader to notice three things :

1. If we grant that *en* means *at* or *with*, *eis*, *to* and *apo*, *from*, he still fails to explain why John baptized *at* Jordan in the wilderness, and not in a house in Jerusalem, or in some other populous place. A pail full of water would have sufficed him for his administration a whole day : Why, then, did he not cause the element to come to the subject, rather than the subject to the element ? Nothing but immersion will explain why John baptized *at* Jordan, and *at* Ænon, where there was "much water."

2. When our author appeals from the rendering of the present English version, he calls in question the opinion not of Baptists, but of a large body of learned pedobaptists. King James's translators were not Baptists. As members of the "Church of England," they practiced pouring and sprinkling, but as scholars and as honest men, they felt bound to give the present rendering, even though it condemned their practice.

3. Though it may be granted that the very many meanings which our opponents ascribe to these words really belong to them, it is worthy of note that King

James's translators give to them their primary, usual significations:—*en* primarily and commonly means *in*; it was as much and as often *in* in Greek as *in* is in English:—*eis* primarily and usually means *into*:—*ek* primarily and usually means *out of*. *Apo* is the only one among them all whose most common signification is not given. Its ordinary signification is *from*, as our opponents insist; but I shall show that it means also *out of*, and that, too, in the immediate context. Is it not a significant fact, that all the Greek words which belong to this controversy, from *baptizo* to *ek*, in their primary and usual significations, testify in behalf of the Baptists; while our opponents depend, for a precarious support to their practice, upon a secondary, remote and uncertain signification? All the lexicons give to *baptizo* the primary signification, *to immerse*, to *en* that of *in*, to *eis* that of *into*, to *ek* that of *out of*—"But what do they say of *apo*?" We will show you directly that we may grant that to you, and yet use it legitimately against you. Is it not a remarkable fact—nay, unaccountable, if true, that our Saviour and the Holy Spirit should use no word, in connection with this ordinance, in its usual and ordinary sense? That the exigencies of the case should drive our opponents to take such a position, is a significant fact that will leave no unprejudiced man of common sense at a loss to decide which are right, we or they. It is upon precisely such a principle as this that Universalists defend their sentiments. Were the English a dead language, containing the same amount of works extant as the Greek, and among them this book of Dr.

Summers, any one of common ingenuity, having a purpose to serve by using Dr. S.'s principles of criticism, and taking the same license that he and his coadjutors do, could prove to the satisfaction of those *who wished to believe it*, that Dr. S. was a "pestilent anabaptist," and a "schismatic immersionist." But to proceed to his remarks on these Greek prepositions :

"In more than one hundred places *en* is rendered *at*— in one hundred and fifty others it is rendered *with*, which is its proper meaning when found in connection with baptism, as in every instance, except Mark i. 9, it is used with *a dative*, which does not express the object of an action, but the instrument by which it is effected. 'I indeed baptize you *en udati*, *with water*, but he shall baptize you *en pneumatī agio*, *with the Holy Ghost* and with fire.'" To this I reply :

1st. The primary meaning of *en* is *in*, and *with*, if any at all, is a remote secondary signification; *and there is no other preposition in the language whose primary signification is in*. The preposition *en* occurs in the New Testament two thousand seven hundred and twenty times. It is translated *at* in our common version only *seventy-six* times, instead of more than one hundred, as Dr. S. affirms. In more than forty of these seventy-six places it occurs before the name of a city, as *at Jerusalem*, etc., when it might be properly translated *in*. In about *twenty* more of the seventy-six places referred to, it occurs in such expressions as these, "*at that day*," "*at that hour*," etc.; "so that it may be safely affirmed that not *ten* times in nearly *three thousand*, does the

Greek preposition *en* mean simply *at* in our English version.* If we had time to examine the "one hundred and fifty others where it is rendered *with*," it could in like manner be shown that the number of places where it must necessarily be translated *with* is very small. But what is the number one hundred and fifty to three thousand? As we have said, *en* in Greek signifies as commonly and as often *in* as *in* does in English. And it is a common sense principle of interpretation that a word must have its common usual signification if it will make sense.

2d. Dr. Summers's meaning is not very apparent. If "*it*" after "Mark i. 9," refers to *en*, which the grammatical structure of the sentence would imply, he displays neither sense nor accuracy. In Mark i. 9, not *en* but *eis* is used; and *en*, as every school-boy knows, is *never* used with any other case than the dative, excepting in a *very few* instances as a Doricism for *eis* with the accusative. But, I suppose this cannot be what he designs to say, as on p. 106, he quotes Mark i. 9, as containing "*eis* with the accusative." "*It*" then, in the passage, must stand for *baptism*. And his argument then is: "In every case, except one, *baptizo* is used with the dative of the element; the dative when used with the verb *baptizo* without a preposition, expresses not the object of an action, but the instrument by which it is effected, and is translated by *with*; therefore, when the same words are used with the addition of *en*, the same idea of the instrument is implied, and the preposition

* "Christian Repository," September, 1852.

accordingly is to be translated *with*. The proper meaning therefore of *en* is *with*." This is all I can make out of the passage by way of syntax or argument; and to a scholar surely the mere statement of it is a sufficient refutation. But I have set out with the determination to answer formally every thing, however ridiculous, that has the form of argument. To this therefore I reply,

1st. *En* is used with the dative of the element, (water, river, spirit, etc.,) because *it can govern only the dative*.

2d. This is to make the indefinite limit and illustrate the definite—a principle which prevails in all the criticisms of our opponents. The word *baptizo*, they say, is indefinite as to mode in some Greek passages, therefore it is indefinite always when connected with the ordinance. When we ask them if there is any thing about its connection with the ordinance, which would make its ordinary signification absurd they answer, definitely, only in regard to baptism in the spirit, and reply in general terms, that it sometimes means *to wash*, that it may mean the same when applied to the ordinance; and that, consequently, being a word of indefinite signification, any application of water will suffice for the ordinance. The plain English of which is, that if a word can be shown to have a secondary signification, it has no definite meaning at all, and can give no definite testimony (should we oppose it) in any passage in which it may be found. Now we have shown that the English lexicons give various secondary significations even to the word *dip*. If it be granted that *baptizo* does not

signify to immerse, in such a Greek phrase as *Ioannes men ebaptisen udati*, Acts i. 5, the dative *udati*, if found uniformly expressed without a preposition, may indeed be taken as the instrument, and the phrase be translated, "John indeed baptized *with* water;" but if the phrase is as commonly expressed with the preposition *en* before the dative, and the word *baptizo* means, commonly, *to immerse*, it is the more definite expression, and is to govern the indefinite, rather than to be governed by it. Now our opponents all acknowledge that the primary meaning of *baptizo*, is *to immerse*; and what will my reader think when I inform him that "baptism is used with the dative, *without* the preposition *en*, but twice in the New Testament, and *with* it at least fifteen times—and in one of those instances in which it is omitted with *udati* in one clause, it is used with *pneumati* immediately in the succeeding clause: Acts i. 5, John indeed baptized *udati* with water, but ye shall be baptized *en pneumati*, with the Holy Ghost. If then the usual and more definite expression is the dative with the preposition, *it* controls the rare and indefinite; and, consequently, in the only two exceptions *en* is to be understood. John indeed immersed in water, but ye shall be immersed in the Holy Ghost.

3d. If a dative with *en*, when connected with the verb *baptizo*, always denotes the instrument, why does it not denote the same when connected with any other verb? To say that you ground this remark upon the fact, that the verb has such a meaning as always to require this construction of *en*, "is a pitiful begging of the question."

The meaning of *baptizo* is the very thing that is in dispute and you yourself acknowledge that its primary signification is to immerse. If, therefore, the principle is true without reference to the meaning of the verb, it will apply as well to all verbs. Then we are brought to this conclusion, that, as *en* is construed only with the dative, it never can mean *intusposition*, and consequently the Greek language has no preposition the primary meaning of which is *in* :—Nay, further, that *en* has no meaning at all, but is a mere expletive and supernumerary !

4th. But let us apply this new principle in syntax to examples taken at random, and see what will be the interesting result. “The dative when used with the verb *baptizo* without a preposition, expresses not the object of an action, but the instrument by which it is effected, and is translated by *with* ; therefore, when the same words are used with the addition of *en*, the same idea of the instrument is implied, and the preposition accordingly is to be translated *with*.” Very well : stick to that, while we turn to your rendering of that passage from Judith. The exigencies of your argument required a different principle of interpretation then : *Ebaptizeto en te parembole epi tes peges tou udatos*,, “She baptized herself *in* the camp *at* the spring of water.” Here, according to your own showing, *en* means *in* and *epi* means *at*, you forgot that *with* is the proper rendering of *en*, when it is used in connection with baptism and the dative. Your translation of the passage from Judith then should have been, “She baptized herself *with* the camp !” which, you perceive, would have been a very

dry baptism; almost as dry as you say the Baptists grant to the Israelites in the Red Sea. Mark i. 4, "John was baptizing (*baptizon en te eremo*) with the wilderness!" Very dry again; and if *baptizon* means "pouring upon" or "sprinkling upon," your rule gives us an illustration of the Apostle's "buried by baptism," literal enough and long continued enough to meet the demands of the most carping. Mark i. 5—"And they were all baptized of John (*ebaptizonto en to Iordane potamo*) with the river Jordan!" And why could he not as easily have baptized them with a river as with a wilderness? As to the "mode," Dr. S. informs us: "The ceremonial rite which John administered, was performed by pouring or affusion." p. 81. If so, "I leave it to any man of common sense" to decide how that immense multitude looked while the river was "coming down" upon them, and after the "ceremonial rite" was finished. It would not have been surprising—provided they had been acquainted with "the force of the dative"—if all, both men and women, had "chosen" to go down into the river and be immersed, with or without baptismal robes, if John had been as accommodating as Dr. S. says *he* is, and given the right to them to "choose" which "mode" they would submit to. Dr. S. translates this "with the water of the river," and adds, "this is the force of the dative." Yes; a *force* great indeed, to force *water* into a passage that is more destitute of "water" than the desert of Sahara. The river Jordan, and the water of the river Jordan, are certainly two very different phrases.

But Dr. S. grants, without seeming to know it, that Christ was baptized *in* Jordan. He says, p. 106 :—“ In only one place, Mark i. 9, is it said that he (John) baptized ‘in Jordan,’ *eis ton Iordanen*, Jordan being put in the accusative case.” Without stopping to remark that *eis can govern no other case than the accusative*, we remark, this “one case” is that which records the baptism of our Saviour. Please to recollect, therefore, that Dr. Summers’s *eis with the accusative* has placed Christ in the stream. We shall see whether he can find a preposition strong enough to bring him upon dry land again.*

2. *Apo*, our translators render *out of*. “Jesus went up straightway *out of* the water.” Dr. S. says its primary import is *from*. p. 10. It is worthy of special note that this is the only one of the three whose “primary import” he gives. Their primary import is against him, and why should he be expected to put a weapon into the hands of his antagonists. He gives some examples to prove his assertion: among the rest, “‘who hath warned you to flee *from* the wrath to come?’ ‘And Jesus when he was baptized went up straightway *from* the water.’ There was no more going *out of* the water in this case, than there was fleeing *out of* the wrath to come in the case before mentioned.” p. 101. Then, my dear sir, the Saviour never again came upon dry land: for your *eis with the accusative* placed him in the stream!

* Dr. S. further on, seems to take this admission back, and insists that *eis* means *at* as well as *in* or *into*, without attempting, however, to reconcile the inconsistency. I make this statement to do him justice; though, as a scholar, I apprehend justice is the very thing he does not wish.

It is astonishing that this inconsistency escaped our author, or that perceiving it, he failed to attempt its reconciliation. "Thus self-contradictory is error: truth alone is consistent with itself." p. 113. Let us see if we cannot assist him out of his difficulty, by showing that *apo* means *out of* as well as *from*; and that it is able to bring an object *from* any position in the stream as well as from its edge. We will take the example he has cited: Mat. iii. 13—"Then cometh Jesus *apo* from Galilee to Jordan." Does this mean from the boundary line, from the country bordering, or *out of* Galilee? When we say Dr. S. came *from* Charleston to Augusta, do we mean that he departed from a region outside of and next to the boundary line of the one city, and that he stopped as soon as he touched the line that bounds the corporate limits of the other? Do you still cavil? Then I will force you to acknowledge that *apo* brought him *out of* Galilee. Mark i. 9, gives an account of the same journey: *Iesous elthen APO Nazaret tes Galilaias*, "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Nazareth was a city *in* Galilee. In coming, therefore, from a city *in* Galilee, he came *out of* Galilee. *Apo* brought him *out of* Galilee, and *apo* brought him *out of* the water. "We pronounce this a demonstration." Summers, p. 89.

If *en* does not express intusposition, there is no preposition in the Greek language that can express it; and if neither *en* nor *eis* singly, nor both combined, could carry John and his subjects into the water, then we would undertake to show that the Greeks never were in the water,

nor in any thing else, themselves—that they never did conceive of any person or thing in the water, in the house, or in any thing else, of which intusposition can be predicted! They may have been *at* the house, or *on* the house, or *near* the house—they may have gone to the water, but they never occupied a position in, nor entered into either! The Greeks were, therefore, more afflicted with *hydrophobia* than our anti-“immersionist” opponents themselves! Need any more be said to convince any unprejudiced mind that our adorable Redeemer was immersed by John in Jordan? “Were we not apprized of the pertinacity with which the mind of man holds fast to an opinion once received, howsoever clearly its erroneousness may be demonstrated, we should certainly think it” (p. 92) not impossible for the above argument to convince even Dr. Summers. But we hasten to assure him that we have not the vanity to expect such a result, lest he may apply to us the remark, “what miracles will not some men attempt to perform!” (Ib.) “We are bold to say that ‘the above argument to show that Christ was immersed in Jordan,’ has nothing to fear from the labor, learning, sophistry, or ignorance of its impugners . . . as nothing can prove that false which is demonstrably true.” p. 123. We close this section with a quotation from one of the most distinguished pedobaptists of the present century. “He (Christ) it was that should baptize them with the Holy Ghost and with fire; that is to say, that as his (John’s) followers were *entirely immersed in the water*, so the Messiah would *immerse the souls* of believers *in the Holy Ghost* imparted by him-

self; so that it should thoroughly penetrate their being, and form within them a new principle of life. And this Spirit-baptism was to be accompanied by a baptism of fire. Those who refuse to be penetrated by the Spirit of the Divine life, should be destroyed by the fire of the Divine judgments.”—“Neanders Life of Christ,” p. 53.

SECTION II.—*John's Baptism, Christian Baptism.*

Surely it would seem that if the Saviour was baptized, and we could ascertain in what way he submitted to the ordinance, there should be no longer a difference of opinion and of practice among his followers. All should esteem it a duty and a privilege to follow his footsteps in this also, even though they should lead them all down into the liquid wave. And let pious writers beware how, even in the heat of controversy, they characterize the feeling which prompts Christians to imitate their adorable Redeemer, by the contemptuous epithets “poetry and sentimentalism.” (Summers, p. 106.) The Lord Jesus Christ commands his followers to be baptized; and he consecrated the ordinance by submitting to it himself. Does he command all to be *baptized*, and was he *baptized* himself? Then the ordinance in form that he submitted to, is the baptism that his followers are to submit to. And multitudes will obey his command, and esteem it a privilege to follow literally his example, though those who ought to respect the feeling, though misguided, by which they are influenced, and who ought to be more careful to show reverence for that Saviour whom they profess to love, should attempt to divert them

by ridicule and opprobrious epithets. As in other things, in this also, it is their desire that "the same mind may be in them which was also in Christ Jesus." Dr, Summers knows the influence this feeling has upon the pious heart—or, as he contemptuously expresses it, "to beguile unstable souls"—and hence the effort by him and his coadjutors to neutralize it, by a ridicule that borders very near upon rudeness to us and irreverence to Christ. The Saviour, as we have shown, was immersed in baptism. In submitting to this ordinance, he set us an example, which in obedience to his command, we are to follow; and in the epithets our opponents apply to us for this, and in the disparaging remarks which they make about John's baptism of Christ, they may display the policy of the partisan, but they fall very short of exhibiting the reverence of the Christian. But here it is objected,

"Have we not time and again asserted that John's baptism was not Christian baptism, and given our reasons; and have we not maintained that his baptism of Christ was different from his ordinary baptism; and do we not maintain that you have no right to reason from John's baptism to that instituted in Christ's commission? Even though we may grant that Christ was immersed, it will avail you nothing; since John's baptism was not the Christian baptism." Very well; your objections shall all be brought forward, though I fear my readers may accuse you or me, or both of us, of frivolity when they see them. But I observe—

1. Even if it be granted that John's was not Christian baptism, the argument from it to show what the *act* of

baptism is, would not be affected. If John's ordinance differed in never so many particulars from the Christian ordinance, it nevertheless shows what baptism is. If the same words that express the act are used in Christ's ordinance that were used in John's, and if it be shown that in John's those words express immersion, then it follows that the same words, when used in the Christian ordinance, express immersion too. This is an argument the force of which cannot be weakened. Now we have shown that *baptism* in John's ordinance means immersion; therefore, the same word when used in Christ's ordinance means immersion also.

2. But you shall not deprive us of the grateful conviction, that in submitting to immersion we are "following Christ;" nor shall you deprive our side of the influence of the Saviour's example. In spite of all your objections, we are prepared to show that John's was the Christian baptism. "But how can that be? For baptism to be a Christian ordinance, is it not essential that it should have been instituted by Christ?" John's baptism *was* instituted by Christ. "But does not John say himself, (John i. 31, 33,) 'I knew him not: but *he that sent me to baptize* with water, the same said unto me—upon whom thou shalt see the spirit descending, the same is he.' John knew him not, and some one else ('he that sent me to baptize,') promised to identify Christ to him by the descent of the spirit." To this, I answer, John *did* know the person of the Saviour; for (1) they were cousins according to the flesh, (Luke i.,) and (2) his hesitation, before the descent of the spirit, to

baptize him, showed, not only that he knew him personally, but that he recognized in him one greatly superior to himself. That he did not know that this person, his cousin, and his recognized superior, was the glorious personage whom he was to manifest to Israel, may be inferred from the record ; but that he did know the individual, Jesus of Nazareth, is *as* clearly inferred.

“But if he had a personal acquaintance with Christ, how happened it that he did not, at the time when Christ commissioned him, perceive that he was the person himself to be manifested to Israel—why wait for the descent of the Spirit? And, besides, Christ did not enter upon his public ministry until he was baptized; how could he then before that time institute his ordinance, and commission John?” How much John knew of Christ, and in what way “he that sent him to baptize” caused John to apprehend his mission, we know not, for it is not revealed to us. That Christ did not enter upon his public ministry until his baptism, I grant; and that he did not appear to John, and by the word of mouth, and in the person of Jesus of Nazareth commission him, may be granted also; though, if I should assert the contrary, it would be difficult for you to disprove it. Who was he that sent John to baptize? Do you answer, “The First Person in the Trinity?” If so, in what way did he appear to John? In a bodily shape? But God is a Spirit, and no man hath seen him, nor can any one see him and live. That John’s baptism was from heaven, we know; and his commission to baptize—in what way soever it was bestowed upon him—we affirm was conferred by Christ.

The Second Person of the adorable Trinity has always ruled in the Kingdom of Grace ever since the fall of man. He was the Prophet, Priest and King of the penitent Adam, as much as he is of his followers in the present day. He, as the Prophet, gave through his Spirit all the Revelation that man has ever received; and he is the author of all the scriptural institutions under the old as well as under the new dispensation. He was the Angel of the Covenant that called Abraham from his country, appeared to him on the plains of Mamre, and gave him his covenant—that appeared to Hagar in the wilderness, and that wrestled with Jacob at Peniel. He appeared to Moses in the burning bush, and gave the law to the Israelites at Mount Sinai. He led the people through the wilderness, and was in the *Shekinah* over the mercy seat. He walked with the three Hebrew children in the fiery furnace. In short, he has always been head over all things to the church, though not *manifested* or *declared* to be so until after his resurrection; and he was the ordainer of all the institutions and ordinances given to his people under all the dispensations from Adam to the present. “But is not this train of remark suicidal to your assertion that John’s was Christian baptism? Then it follows it would seem, that John’s baptism, being no more than the passover an institution of Christ, was, like the passover, a Jewish institution. And this brings you to *our* conclusion, that John’s could not have been the Christian baptism, since he (John) did not live in the Christian dispensation.” It is a favorite purpose with you and those with whom

you act, to make "John's baptism" a dispensation by itself, or rather, like the *blank* leaf between the Old and New Testament, to make it belong to neither dispensation, and to teach that it has inscribed upon it nothing that is profitable either for doctrine or reproof, or correction, or instruction in righteousness. But the authorities are against you. Mark says (i. 1) that John baptized in the wilderness in "the beginning of the Gospel of Jesus Christ, the Son of God." The Saviour asserts the same. Mat. xi. 12, 13—"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Luke xvi. 16—"The law and the prophets were *until John*: since that time, the kingdom of God is preached, and every man presseth into it." And after the resurrection of Christ, when the disciples were assembled together to elect an apostle in the place of the traitor Judas, Peter asserted the same thing in the following proposition: Acts i. 21—"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us—*beginning from the baptism of John*, until that same day that he was taken from us—must one be ordained to be a witness with us of his resurrection.

"But," you inquire, "what then does the Saviour mean when he says: Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he? John himself declared, 'the

kingdom of heaven is at hand.' Does not this seem to imply that the kingdom of heaven, or the gospel dispensation, had not as yet been ushered in?" John's superiority to Isaiah and other prophets did not consist in mental and moral attainments, nor in the greater number of revelations imparted to him; but simply in the fact that his ministry brought him into immediate relations with the Redeemer—because it was his province to prepare the way of the Lord and to manifest him to Israel. Like the older prophets, he may have been commissioned to publish revelations, the full import of which he may not have understood (1 Peter i. 10, 11;) and like Peter and the other disciples, before the outpouring of the Holy Spirit, he may have attached gross and inadequate ideas to the mission of Christ. The kingdom of heaven was set up with power and in the demonstration of the Spirit on the day of pentecost, when those things which Christ had taught his disciples, and which they had not fully understood, were "brought to their remembrance," and their spiritual import was revealed to them. Before that time, Peter rejected the doctrine of the vicarious sufferings of Christ, but on that occasion, enlightened by the Holy Spirit, he preached, in all its proportions, the glorious doctrine of Christ's atonement. In like manner, John, though greater than all the prophets on account of the dignity of his office, was inferior to the least of Christ's followers after the day of pentecost, in the spiritual perception of divine truths. "The kingdom of heaven, or the gospel dispensation," had come before the day of pentecost, but its nature

was better discerned by its subjects after that memorable day.

“But,” you say, “the gospel dispensation was not introduced till the crucifixion of Christ: and a gospel ordinance could not have been introduced before the introduction of the gospel dispensation.” To use the language of Dr. Summers, “this has the singular infelicity of contradicting” Christ, and Mark, and Peter, who all assert that John’s baptism was “the beginning of the gospel.” You err, by not noticing the difference between *the existence* and the *more clear manifestation* of a thing. And besides, is this not saying that “the Lord’s Supper” is not a gospel ordinance, as it was instituted before the resurrection, and even before the death of Christ?

“What, then, will you do with the case of the ‘certain disciples’ at Ephesus, Acts xix. 1–7,) whom Paul re-baptized? Does not their re-baptism show that John’s ordinance was different from the Christian?” To this I answer, (1) some deny that there was a re-baptism, and maintain that verse fifth was not the language of the historian, but a continuation of the discourse of Paul. “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.” When they (that is, the people) heard this, they were baptized in the name of the Lord Jesus.” And it would be a very difficult matter for you to reply to their arguments. If this was a case of re-baptism, it seems to have been the only one. An-

drew, and Peter, and Philip, and Nathaniel, and Apollos, and others, submitted to no other than John's ordinance, and we have no hint that they were re-baptized. So that even if it be granted that these twelve were re-baptized, one instance can prove nothing against John's ordinance, while there are hundreds of instances testifying in its favor. But,

2. I believe with you that the ordinance was repeated. I will grant this to you, and then use it as a club with which to break your head—metaphorically and good-humoredly. It is not stated that they were baptized by John, but “unto John's baptism.” And the fact that they had “not so much as heard whether there be any Holy Ghost,” showed that they had been immersed by an incompetent administrator; for it was the custom of the first Baptist, as it should be of all his successors, to speak at the water's side and explain to the people the nature and intent of his ordinance. In these addresses, it was his custom to enlighten the people in regard to the relation which his ordinance sustained to the Father, the Son and the Holy Ghost. (See John, iii. 27-36.) Because of defect in the administrator, therefore, the ordinance was vitiated, even though it may have been correct in form. It furnishes us, consequently, an inspired precedent for the re-baptism of all* who come to us from your communion, whether “they had been ap-

* It is proper to state that there is not entire unanimity among the Baptists on this question. Some valued brethren are of opinion, that those should not be baptized on their reception into our churches, who have been already immersed in other denominations.

plied to the element, or the element to them." (Summers passim.)

"But we have other objections still, to show that John's could not have been the Christian baptism, even though it be granted that you have satisfactorily answered those already urged." Yes, I know. We need no confession from you to make us acknowledge that you are a very objectionable people, as far as your administration of this ordinance is concerned. But bring them forward, and we will permit them to have all the weight to which they are entitled.

"John's could not have been the Christian ordinance, for it was 'the baptism of repentance,' and it was administered only in the name of the Lord Jesus." To this I answer, so was Christ's ordinance the baptism of repentance, and, if the commission were out of the question, it could be made as plausibly to appear that his disciples, after his resurrection administered it only in his name. Acts ii. 38—"Repent and be baptized every one of you *in the name of Jesus Christ.*" Acts viii. 16—"For as yet he was fallen upon none of them, (the people of Samaria,) only they were baptized *in the name of the Lord Jesus.*" Acts x. 48—"Then he (Peter) commanded them (the household of Cornelius) to be baptized in the name of the Lord." Acts xix. 5—"When they heard this, they were baptized *in the name of the Lord Jesus.*" Now, we know that the disciples baptized in the name of the Father, and of the Son, and of the Holy Ghost, because they were commanded so to do; but if we had nothing more than the accounts of their adminis-

trations of the ordinance, we would find it more easy to prove from the record that John used this formula than that they did. We know that John, in his addresses at the water's side, brought distinctly to view the persons and offices of the Father, of the Son, and of the Holy Ghost. As an example, take the following: "The *Father* loveth the *Son*, and hath given all things into his hand. He that believeth on the *Son* hath everlasting life; and he that believeth not the *Son* shall not see life; but the wrath of *God* abideth on him." John iii. 35, 36. "He that cometh after me is mightier than I; he shall baptize you with the *Holy Ghost*," &c. Matt. iii. 11; see also Mark i. 8. "I indeed have baptized you with water; but he shall baptize you with the *Holy Ghost*." And we know that one item of the deficiency in the baptism of the twelve at Ephesus, was their ignorance of the Holy Ghost; and that Paul seemed to be surprised at it. In every instance of the administration of baptism by the disciples, the name of the Lord Jesus is the only one mentioned; and the remarks made by them, in connection with the ordinance, hint no more than do those of John, that the ordinance had any connection with the Father and the Holy Ghost. I know not, nor is it material for my argument to show, that John used the formula prescribed by Christ, but the record plainly shows that his ordinance also had a relation to all the persons of the Trinity; and that he so understood and taught.

"But though we should grant (which we are unwilling to do") (yes, I know) "that John's was the Chris-

tian baptism, it will be of no service to you, in proving that Christ set us an example which we are to follow. Christ did not submit to John's *ordinary* baptism; since he could not be said to repent." Where did you find that word "ordinary?" I read nowhere in the Scriptures, where John's ordinance is divided into ordinary and extraordinary. This word is invented by yourself; and we shall presently find you basing an argument upon it, in your attempt to show why Christ was baptized at all. But it is no better foundation than that upon which the philosophical old lady based the earth. The story may seem to you out of place in a grave discussion of a theological question; but you will please let its pertinency as an illustration atone for what may seem to you its lack of dignity. A venerable dame of the old school encounters a boy, who has just been introduced into the mysteries of natural philosophy in a neighboring academy, when the following conversation ensues: "I hear, my son, your teacher tells you that the earth rests on nothing." "Yes ma'am, and is it not true?" "No; it rests on a great big rock." "And what does the rock rest on?" "Why on another rock, to be sure." "And what does that rest on?" "Why la! child, are you so simple as not to know that there are rocks all the way down!" You have no right to base an argument on the word *ordinary*, unless the Scriptures give that word as a foundation. And like the old lady's earth, your argument will not be sustained, unless its "ordinary" support extends "all the way down." John administered the same rite to Christ that he did to

others. "Are we to understand you to say, then, that Christ had something to repent of, and that John's baptism was to him the baptism of repentance?" No; he was "holy, harmless, undefiled and separate from sinners." "He did no sin, neither was guile found in his mouth." "What, then, did his baptism signify? and why did he submit to the ordinance?" It signified his obedience to law; and he submitted for the reason that he gave, viz.: to "fulfil all righteousness." He was not only God, but man; and in the latter character, it became him to stand out on the side of his cause, and to set his followers and all the world an example. Again, though he had no sins of his own, he had those of his people laid on him as their substitute. I cannot forbear to quote here from the Rev. Charles Bradley, vicar of Glasbury, a minister of the "Church of England" and a pedobaptist. "He stands here as *the representative of his people*. Now, they are an unclean people. . . . And now look at the Lord Jesus. It matters not how pure he may be in himself, he comes forth as the representative of the impure, and as such he must submit to that ordinance which is emblematical of the cleansing they need." "Is there in the wide creation some being constituted the head of this people? Then it is meet and right that he should go down into the waters through which they have to pass: that he should sanction the ordinance of his own appointment; that he should teach all who come after him to reverence and obey it." (Sermons, p. 198.)

"But, then, if Christ's baptism was an example for

us, you are bound, according to your principles, to follow it literally. Christ was not baptized until he was thirty years of age ; therefore, none of his followers should be." I like your style of argument. This looks to you very much as if you had condemned us out of our own mouths. There was something, as you will grant, peculiar in the case of our Saviour, which rendered it proper for him to defer his manifestation to Israel to the age of thirty. What that was you are as responsible for as we are. But there is nothing of this kind pertaining to any of the children of men. God's command is that we should seek him early—that as soon as we come to the age of accountability, we should repent and believe the gospel; and that as soon as we believe, we should be baptized and come out on the Lord's side. The precept tells us *when* we should repent and be baptized; and the precept and example both tell us *how* we should be baptized. "But those that were baptized by John before the Saviour did not have the benefit of his example, and did not *follow him* in baptism." My dear sir, this is but a quibble. On the same principle, Abraham was not his *follower*, though he lived and died in the faith.

"John's baptism pointed to Christ as the object in whom its subjects should believe: How could Christ be said to believe in himself?" To this I answer, the passover pointed to the sacrifice upon the cross, and all who partook of it by faith looked to "Christ, our Passover, sacrificed for us." How could Christ, by partaking of the passover, express faith in himself, when he died not for himself but for the sins of his people? Was there

an "ordinary" and an extraordinary *passover* too? In the Lord's supper, the bread shows his body broken for us, and the wine his blood shed for us; and we are commanded to eat and to drink in remembrance of him. The ordinance was designed for the use of sinners atoned for and sanctified by the broken body and shed blood of Christ. Did he, by partaking of this ordinance with his disciples, confess that he was a sinner, and profess his faith in his atoning sacrifice? Or is there in this ordinance also, the "ordinary" and the extraordinary? It is astonishing that you do not think of these things. Now, we have given above a sufficient reason to show why Christ submitted to baptism; but in the very terms in which you explain how he could have partaken of the Supper without confessing himself a sinner, and professing the same kind of faith in his atonement that his people do, you will explain how he could submit to his other ordinance without the very same consequences. "Are we to understand, then, that John's baptism and Christian baptism are in all respects the same?" Yes; as the morning is as much a part of the day as the meridian. John's baptism was the "beginning," the dawn of the gospel day; the light afterwards shone with greater effulgence, but still it was the same light increased.

Having answered all your objections and responded to all your inquiries, I will take the liberty of putting you upon the stand now, and of propounding questions to you in my turn. If John's baptism was not Christian baptism, what was it? The works of your writers on

baptism relieve us from the charge of misrepresentation or misapprehension, when we suppose that this question makes you "reason among yourselves," as the scribes and pharisees did when a similar question was propounded to them by our Saviour: "If we shall say it was Christian baptism, the Baptists will say—'Why, then, do you not follow it?' If we shall say it was a rite that signified nothing to us—a mere excrescence on the Scriptures, and profitable to us neither for doctrine, nor reproof, nor correction, nor instruction in righteousness, 'all the people' will consider that we are irreverent to and reject a part of God's word. We cannot tell what it is." The baptism of Christ, did it signify anything or nothing? Did he submit to the ordinance with any design, or was it a mere unmeaning ceremony? Why was Christ baptized? Here you have a use for your word *extraordinary*. The uses of John's "ordinary baptism" you "cannot tell;" but you have learned to answer very promptly when his extraordinary rite is in question—though your answer is by no means univocal. A large number in your ranks, respectable for piety and learning, protest that the reason given is unfounded and ridiculous. But let us hear your answer: "John's baptism of Christ was designed to initiate him into the priestly office. The priests entered upon their office at the age of thirty; and the rite, by which they were inducted, consisted in washing or a copious affusion, according to Ex. xxix. 4—'And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.' In like manner,

Jesus, who was a priest, was at thirty years of age inducted by John into his office." To this I answer, (1.) there is no such statement in the Scriptures. Nowhere are we told that John inducted Christ into his priestly office by baptism; and it is not apparent that, by virtue of his birth, John was the administrator to induct any priest into his office. Here is one rock on another rock, and the latter rests on nothing. An argument as *weighty* as yours needs a stable foundation. (2.) If John *was* an authorized administrator of the right of priestly induction, the place to "wash" the priest was at the door of the tabernacle, and not "in Jordan." Lev. viii., Exodus xxiv. 4, &c. (3.) If the baptism was the washing, what constituted the anointing, and where were the priestly garments with which he was to be invested?—all of which were as necessary parts of the inducting rite as the washing. See Ex. xxix. 4, &c. If it be said that the descent of the Spirit constituted the anointing, it cannot be shown why a part of the ceremony was literal and natural, another supernatural, and another totally omitted. (4.) If Christ was formally inducted into one of his offices, why not into the others? Why was he not anointed as a prophet, and anointed and crowned as a king? (5.) If Christ's baptism by John was the washing to induct him into the priestly office, there was no propriety in his saying he submitted to it "to fulfill all righteousness;" for he would in that event have been perpetrating an innovation upon the rite delivered by Moses. The ceremony referred to, related to the priests after the order of Levi, and not after the order of Mel-

chisedec. "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. vi. 12-14. (6.) If John baptized Christ to induct him into office, what did he baptize others for? Finally, if John's baptism was not Christian baptism, and if the existence of the latter is to be dated with the giving of the commission, what kind of baptism did Christ's disciples administer before the death of John? See John, iv. 1, 2.

It is remarkable that so many able and honest men among our opponents, should fail to see the nature and design of John's mission, when they are so plainly narrated in the Scriptures. We are unequivocally told that he was sent to prepare the way of the Lord, and make his paths straight; and that his baptism was designed to make ready a people prepared for the Lord. (Luke i. 17.) His mission was to prepare by preaching repentance, and by baptism, by proclaiming to the people the near approach of the advent of Christ, and by baptizing those who professed repentance and faith in "him who was to come," to make ready a people prepared to receive and follow him as soon as he was manifested. Consequently, we find him pointing to Christ as soon as he was baptized, and saying, "Behold the Lamb of God which taketh away the sins of the world;" and immediately thereupon we see Philip, and Peter, and Andrew,

and Nathaniel, leaving him and following Christ. It is not evident that John baptized very many. True, "they went out to him," "they came to his baptism," "they went out for to see;" and we are even told that there went to him Jerusalem, and all Judea, and all the region round about Jordan, and were all baptized of him in Jordan, confessing their sins; but even that hyperbolical statement does not show more than that some of all classes from all those places were baptized; for the evangelist, after the sweeping and unlimited statement, goes on to say that some who came to his baptism were rejected; and the question of Christ—"what went ye out for to see?"—implies that the vast majority were attracted by mere curiosity.

It is amusing to see the extravagant conjectures made by our opponents of the number of the "vast multitudes" baptized by him; some making their estimates even as high as two or three millions of persons (Summers, p. 82); and then, upon this shadowy basis going into an arithmetical calculation of the number he would have to baptize every day, keeping John, poor man, in the water, day and night, and exhausting him by the numberless immersions which he had to perform. And Dr. Summers, more cruel than the rest, adds to his exhaustion by allowing him no time to hunt for locusts and wild honey in the wilderness! It is wonderful that one simple remark, made by the evangelist John should not have relieved them from their extravagant vagaries. "The disciples of Jesus made and baptized more disciples than John." (John iv. 1.) Now, if John baptized

“all,” where were the subjects for Christ’s disciples? And if John baptized three millions, Christ’s disciples baptized more than three millions. And, consequently, the baptized hosts of John’s and Christ’s disciples amounted to more than six millions of souls—embracing in their number nearly, if not quite, all, of the Jewish people! While the fact is, we have no evidence that John and Christ’s disciples altogether baptized as many as one thousand persons. We know that not many more than five hundred saw Christ after his resurrection. (1 Cor. xv. 6, Matt. xxviii. 10; John xx. 17.)

Thus we have shown that John’s was Christian baptism, and thus we have shown that the baptism of our Saviour was an example for us to follow. The discussion of this incidental question has led us far off from the line of our argument; but it was necessary to clear this point up before advancing. This our opponents consider an impregnable position, and we were compelled to storm it; for it is a principle in the science of war never to leave a fortified position in the rear.

The reader will now please return with me to the point to which we had attained in the main drift of the argument. Our position was, that, besides the meaning of the word, the examples of baptism in the Scriptures, where the details are given, show that it is immersion, and nothing else.

SECTION III.—*Baptism of the Ethiopian Eunuch.*

1. The evidence to show the immersion of the Ethiopian Eunuch is, if possible, even more forcible than that

to show that Christ was immersed. "And as they went on their way they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: And they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip," &c. Acts viii. 36-39. Here we are told that they descended into the water, and, as if to make it more forcible still—nay, as if to provide against the cavils of anti-"immersionists" of the present day—the historian adds, both Philip and the Eunuch. Why descend either or both into the water if immersion was not essential to the ordinance? Is it reasonable to suppose that Philip would have subjected himself and the Eunuch—far from home, and while on a journey—to the uncomfotableness and risk of going up to their knees or waist in water, when a half gill of water, brought by a servant in a shell or even in a cup formed by a leaf, would have sufficed? If pouring or sprinkling was apostolic baptism, would not a little water dipped up in the hand from the margin, or sticking to the fingers, have sufficed? Would any sane man, while traveling, just for the pleasure of the thing, and for no reason at all, wade up to his knees or waist in water, and then, stopping by the wayside, unpack his baggage for dry clothes, or travel all day in wet? And shall we ascribe to Philip conduct which would

subject any one among us to the charge of lunacy? If the Holy Ghost had informed us only that they went down into the water to administer the ordinance, position *in* the element would have been clearly manifested; but, as if to make assurance doubly sure, it is added, *they came up out of the water*. This was designed, as it would seem, to silence all cavil, The issuing out of the water was necessarily implied, since it was not to be presumed that they would remain in the element after the administration of the ordinance.

Now we ask Dr. Summers, suppose he were traveling with a recent convert, situated as the Eunuch was, and he should consent to baptize him—which he would have the right to do were the circumstances the same—when, on a journey, in a wilderness, far from any house, they arrived at water, would he take his subject up to the knees or waist, or even up to the ankles, in order to pour or sprinkle a little water upon him? Here, at home when he has a turn to serve, he sometimes does; but, if he were situated as Philip was, would he proceed into the water? And if he would consider it too unnecessary, too dangerous, and too foolish, for him, why should he ascribe such a course to Philip? But Dr. S. doubtless would reply, “I would not go into the water, neither did Philip. The prepositions used in Greek are of various meaning. Luke designed to say, ‘They went down both *eis*, to the water, and they came up *ek*, from the water.’” p. 100. He proceeds: “When *eis* denotes *into*, it is used before the verb as well as before the noun. Thus: ‘they entered into the house of Lydia’—*eiselthon*

eis ten Ludian. Had the preposition been used merely before the noun and not also before the verb, it would have simply expressed motion towards the house, and not entrance into it. Agreeably to this rule, if St. Luke had intended to say that Philip went *into* the water with the Eunuch, he would have put the preposition before the verb." Hundreds of examples are furnished by the New Testament to illustrate this rule. Let us take any two chapters at random, say the 9th and 10th of Luke, and see what will be the interesting result when our author's rule is applied. Luke ix. 10—"And he took them and (*upechorese*) went aside privately (*eis*) into a desert place." Here *eis* is not repeated before the verb, and our rule, therefore, takes them *towards*, or at furthest, not more than *to* the boundary line of the desert. V. 12—"Then came the twelve and said unto him, send the multitude away that (*apelthontes*) they may go (*eis*) into the towns and country round about, and lodge, and get victuals." Here again the preposition is not repeated, and our rule rivets the multitude to the place where they were; for it permits them to go neither *into* the towns nor *into the country round about!* V. 44—"Let these sayings (*theste*) sink down (*eis*) into your ears." That is, according to our rule, place these sayings *to*, but let them not enter *into* your ears. "For the Son of man (*mellei paradidosthai*) shall be delivered (*eis*) into the hands of men." That is, shall be delivered *to*, but the hands of men shall not grasp him. V. 51—"He steadfastly set his face (*poreuesthai*) to go (*eis*) to Jerusalem." Here our rule arrests him on the confines of the city.

V. 56—"And (*eporeuthesan*) they went (*eis*) to another village." That is, they did not enter into it. x. 1—"After these things the Lord appointed other seventy also, and (*apesteilen*) sent them two by two before his face, (*eis*) into every city and place whither he himself would come." If the seventy understood the force of our author's rule, they would have stopped outside of every city and place to which they were sent. V. 2—"Pray ye, therefore, the Lord of the harvest that (*ekbale*) he would send forth laborers (*eis*) into his harvest." That is, Dr. Summers, and others of the initiated, who understand this rule, pray that the Lord of the harvest would send laborers to the fence, on the outside of the enclosure; but we unlearned persons, in our simplicity, pray that the laborers may be sent into the field, and put to work! Again, v. 7, (*metabainete*) "Go not (*ek*) from house (*eis*) to house." That is, I suppose, according to the rule: Go not as idle gazers to look at the outside of the houses. But it seems, in spite of the rule, they did enter *into* the cities and places. V. 10—"But (*eis*) into whatever city (*eiserchesthe*) ye enter," (in v. 1, our Saviour (*apesteilen eis*) sent them *to* the city, here he, doubtless, not understanding the force of this rule, speaks as if he had sent them *into* the city,) "and they receive you not, (*exelthontes*) go your ways out (*eis*) into the streets of the same," etc. Our rule arrests them at the threshold of the door—it carries them to the street door and no further. V. 30—"A certain man (*katebainen apo*) went down from Jerusalem (*eis*) to Jericho." That is, went down from the suburbs of Jerusalem to the

suburbs of Jericho. V. 34—"And a certain Samaritan . . . (*egagen*) brought him (*eis*) to an inn, and took care of him." That is, according to our rule, laid him down on the ground outside of the inn, V. 38—"Now it came to pass as they went that (*eiselthen*) he entered (*eis*) into a certain village, (here we have the benefit of our rule,) and a certain woman named Martha (*upedexato*) received him (*eis*) into her house;" that is, according to our author's rule, made him stop outside of her house. And so may we go on multiplying quotations.

2. Dr. Summers's examples of the repetition of *eis* as compounded with the verb and as governing the noun, is limited to the verb *eisrchomai*. *Erchomai* means *to go* and *eisrchomai* means *to enter*, or *go into*. *Eiselthen eis ten oikian*, is a little more emphatic perhaps, but it means no more than *elthen eis ten oikian*, as far as the tendency of the motion is concerned. The former may be translated, "he entered into the house," and the latter, "he *went* into the house." Both these expressions we have in English; and if we attach any difference to them, it is that in the former, the individual is already at the house, and has only to step in, while in the latter he has to go to its threshold before he can step over it and into the interior of its walls. "A preposition in composition often retains its distinct force and government as such. But it commonly seems to be regarded as a mere adverb, and the compound to be construed just as a simple word would be of the same signification. Hence the preposition is often repeated, or a similar preposition introduced, as—*epeironto eisballein eis ten Kili-*

kian." (Crosby's Grk. and Gen. Gram., § 882-5. See also Buttman's larger Grk. Gram., § 147, N. 12.)

3. Though we grant that *eis* signifies rarely motion towards terminating at the confines of the object, when the object is penetrable it usually signifies motion into it; and its signification in a grammatical sentence can always be definitely ascertained by the circumstances, or by the meaning of the words with which it is associated. In this case it is associated with *baptizo*, which we have shown means only to immerse; with *udor*, water, which is a penetrable object; and with *ek*, which we shall show means *out of*, and nothing else. To immerse the Eunuch, entrance into the water was necessary, and to come *out of* the water implies a previous entrance into it.

4. But the Scripture use of the phrase with which *eis* is connected will corroborate our argument. The Greek phrase is *katebesan eis to udor*—they went down into the water. Luke x. 30—"A certain man (*katebainen apo*) went down from Jerusalem (*eis*) to Jericho." That is, went out of Jerusalem into Jericho. Luke xviii. 14—"I say unto you he (the publican) (*katebe*) went down (*eis*) to his house, justified rather than the other." Did he go down only to the outside of his house? Luke viii. 23—"Then came down (*katebe*) a storm of wind (*eis*) on the lake;" i. e. *into* the *area* of the lake. John ii. 12—"After this (*katebe*) he came down (*eis*) to Capernaum." Does it mean that he stopped at the suburbs? Acts vii. 15—"And Jacob (*katebe*) went down (*eis*) to Egypt." Does it mean that he stopped at the confines? Acts xiv. 25—"And when they had preached

the word in Perga (*katebesan*) they went down (*eis*) to Troas," or into Troas. Acts xviii. 22 (*katebe*)—"He went down (*eis*) to Antioch." Acts xxv. 6—"He went down (*eis*) unto Cæsarea," or in Cæsarea. Rom. x. 7—"Who shall (*katabesetai*) descend (*eis*) into the deep?" Eph. iv. 9—"Now that he ascended, what is it but that he also (*katebe*) descended first (*eis*) into the lower parts of the earth." Mark xiii. 15—"And let him that is on the house-top not (*katabato eis*) go down into the house." Rev. xiii. 13—"He maketh fire (*katabainein*) to come down from heaven (*eis*) on the earth"—i. e. *into* the *area* of the earth. These are all the instances in the New Testament where this Greek phrase is used in connection with *eis*. There is one other example in which the phrase is used not with *eis* but with *epi*; and it gives the finishing touch to the refutation of our author's criticism on *eis*. John vi. 16, 17—"And when even was come, his disciples (*batebesan epi*) went down unto the sea, and entered (*eis*) into a ship," etc. From a collation of all the passages then of the use of *katabaino* with *eis*, we find that when descent *into* is to be expressed, *eis* is used, and that when descent *to* is to be expressed, *epi* is used. Following then the example of the phrase in all the other places in which it is used in the New Testament, *katebesan eis to udor* in the account of the baptism of the Eunuch, is to be translated, "they went down (both) *into* the water." It will be seen that here again we have made "the language of the Scriptures its own authoritative interpreter."

5. The examples which Dr. S. has given to show that

eis means something else than *into*, will nearly all of them testify against him if the force of the Greek idiom is observed. Rom. xvi. 19—"I would have you wise (*eis*) unto that which is good, and simple (*eis*) concerning evil." The Greek idiom is "wise *into* the good and simple *into* the evil;" as the English idiom is wise *in* the good and simple *in* the evil. Acts viii. 40—"Philip was found (*eis*) at Azotus." The sentence is elliptical, and *eis* shows motion *into* terminating *within* Azotus. Luke xv. 22—"Put a ring (*eis*) on his hand and shoes *eis* on his feet." "Surely," says Dr. S., "not *into* his hand," etc. Yes, I say, *into*, according to the Greek idiom. We say *on* his hand, etc., but, literally, the ring is not put *on* his hand, but his finger, a part of his hand, is put *into* it; and when so, it is more literally put *into* than *on* his hand: so in regard to the shoes. Literally, the feet are placed *into* them, but idiomatically, in English, *on* the feet, and idiomatically in Greek *into* the feet. In addition to this, it will be observed, that, in ancient times, not modern shoes were worn, but the *upodema*, which was a simple sole bound *under* the foot. As it fit therefore *into* the hollow of the foot, may not the Greek idiom have had its origin from that fact? Or, take another supposition still: The verb in Greek is not *put*, but *give*; may not the passage then be best explained, by referring it to the class of examples in which *eis* signifies *in usum*, commonly translated *for* in English? Give a ring *for* (*into* the use of) his hand, and shoes *for* (*into* the use of) his feet. Comp. Matt. x. 10. Luke ix. 13. Rom. xxvi. 26. John x. 40—"Jesus

went away again beyond Jordan (*eis*) unto the place where John at first baptized, and there he abode." Says Dr. S., "certainly not in the river; he did not plunge himself into the river and make that his abode!" Certainly not. He went into the *place*. How would you have it? He went *to* Bethabara, i. e. to the outskirts, and there abode? I can give Dr. S. a more forcible example on his side than any he has quoted. John xx. 1-6—"Peter therefore went forth and that other disciple, and came (*eis*) to the sepulchre, and the other disciple came first (*eis*) to the sepulchre, yet (*eiselthen*) went he not in. Then cometh Simon Peter and (*eiselthen*) went (*eis*) into the sepulchre." Now this looks like a very strong case, and if we did not know from antiquities how the sepulchres were constructed, it would testify decidedly in favor of our opponents; but the structure of the sepulchre makes it a witness in our favor. Pictet, a pedobaptist remarks:—"The form of the Jewish sepulchre was very different from ours. The more wealthy persons were accustomed to hew out a cave in a rock, *which had first an open space before the entrance*, and then on both sides the hollow part or cave, *four cubits lower than the open space*, which hollow part again had its cavities or niches, some eight, some thirteen, in which the bodies were deposited. Christ's was a *new* sepulchre, in order that no one might have it to say that some one else was buried in his stead," etc. (Theology, p. 260.) *Eis* therefore carried that other disciple *into* the "open space before the entrance," where he awaited the arrival of Peter, and *eis* carried

them also *into* the “cave four cubits lower than the open space.”

That *eis* sometimes denotes to, or unto, we grant, but we maintain that its primary and usual signification is into. “As this word usually signifies motion to a place ending within the place, so it is always to be understood in this sense, except circumstances forbid it.”

“The preposition *ek*,” Dr. S. says, “primarily denotes motion *from* a place.” Any school-boy, with nothing but his grammar in his hands, can successfully refute him. We maintain not only that its *primary* meaning is *out of*, but that it *always* has that meaning, especially when it denotes the motion of an object from one place to another. Nor are the examples which Dr. S. quotes opposed to our assertion: Rom. i. 4—“And declared to be the Son of God, with power (*ek*) by the resurrection from the dead.” Literally *out of* the resurrection from the dead; i. e., the proof is contained in and proceeds *out of* the resurrection from the dead. Matt. xix. 20—“All these things have I kept (*ek*) *from* my youth up.” Does it mean that he did not commence to keep them until after the expiration of his youth? Literally *out of* my youth up. John xiii. 4—“He riseth, (*ek*) from supper.” I contend the original is *out of* supper. “*Out of* supper!” Yes; why not *out of*, as well as *from* supper? Literally he was not *on* the supper, from which he could rise. Besides, the expression, is elliptical. You yourself have told us that in ancient times they reclined *on* couches at table. The expression then with the ellipsis filled out is: He riseth *out of* the couch at the supper,

or he rises *out of* the company, or *out of* the occupation at supper. I need not formally prove that *ek* means *primarily, out of*, for all the lexicons and grammars assert it.

But suppose we grant that *eis* means *to*, and *ek* means *from*, once in a hundred times, what is there about the circumstances here which forbids them to be used in their ordinary significations? *Ek* does not only mean *primarily*, according to grammarians, and as we contend, uniformly, *out of*, but there is no other preposition in the Greek language which has this as its primary signification. *Apo*, as we have shown, can bring an object *from* any position, whether within or at the edge of a penetrable body; but it has not, as its primary signification, *out of*. Take both of these prepositions away, however, and there is no other in the language that can have this signification. Now what have the arguments of our opponents brought us to? That there is no preposition in the Greek language that signifies *in*—that no single preposition expresses *out of*. Consequently the Greeks never conceived of such a thing as *going into the water*, and if any person or thing had ever (*eiselthen eis*) entered into it, there they remained forever, for their language does not indicate that they ever had such a conception as coming out of the water, or out of any thing else. The common-sense reader can be at no loss what to think of an argument that leads to such a conclusion. If it be granted that these words have various meanings, it will be enough for them to be told what are their usual significations ninety-nine times in

a hundred. Ninety-nine times in a hundred—nay, nine hundred and ninety-nine times in a thousand, *baptizo* (if it ever means any thing else, which we deny) signifies to immerse; *en* in; *eis* into; and *ek* out of. It is impossible for the Greek words that give an account of the baptism of the Eunuch, to be translated more literally and accurately than they are in the English version of the Bible. Nay, I go further: It is utterly impossible to translate literally into Greek, the English sentence, “and they went down both into the water, both Philip and the Eunuch, and he baptized him, and when they were come up out of the water,” without using the precise words and the precise structure of the original.

Another argument, which will strike any man of common sense, to show that they went into the water, is the repetition of the word “both;” they went down both into the water, both Philip and the Eunuch. If *eis* means *to*, why the repetition? By the use of *apo* in the baptism of our Saviour by John, we have no certain evidence that John accompanied his subjects into the water. He may have remained upon the bank, where the water was of sufficient depth for his subjects to stand in it within his reach; and as the manner of the immersion has nothing to do with its validity, he may have immersed them with their faces down, or perpendicularly beneath the waves. Consequently, it is not absolutely necessary for the immersion, that the administrator should enter into the water; and I have known Baptist ministers to baptize candidates into a vessel filled with water, while they themselves stood without the element. But the Holy

Spirit informs us here that both administrator and subject entered into the element. Now, I ask again, if Luke means to say only that they went down *to* the water, why does he repeat “both Philip and the Eunuch?” It is utterly impossible to torture any thing out of this account but immersion.

“But,” you say, “if the phrase ‘they went down both into the water’ signifies immersion, then Philip was immersed as well as the Eunuch.” To this I answer, who says this phrase signifies immersion? Baptists use this as one of the circumstances to show that there was an immersion, and not to express the immersion itself. For, upon the supposition that the ordinance was administered by pouring or sprinkling, why go into the water, either or both? “They went down both into the water,” expresses the act preparatory to the immersion—“he baptized him,” expresses the act of immersion—“they came up out of the water,” expresses the act subsequent to baptism. It takes a doctor of divinity who is hard pressed for an argument to invent such an objection as this.

“But,” objects Dr. Summers, “It is very improbable that they found a river, lake, deep pond, cistern or tank, in the way which goeth down from Jerusalem to Gaza, which is desert.” p. 101. To this I reply—

1. I know not, nor do I care to know, the character of the water. Whether it was “a river, lake, deep pond, cistern or tank,” is not material. We are told by Luke that there was enough for an immersion; for they went down into it, Philip immersed him, and they came up

out of it. If the circumstances had not been given, the word *baptizo* itself would have shown a sufficient depth of water.

2. Calmet, a pedobaptist, informs us that among the Hebrews the word desert did not signify an uninhabited place—but an uncultivated place for woods and pastures, like our commons—common lands. Some deserts were beautiful and had good pastures. Scripture speaks of the beauty of the desert. Psalms lxx. 11, 12, 13—“Thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks,” etc. But if the desert, through which Philip and the Eunuch were traveling, had been as dry, generally, as the deserts of Arabia, the Scripture account shows that in this place they found water enough for immersion.

“Well, but,” says another, “the account says not one word about a change of apparel, neither here nor any where else. Are we to suppose, then, either that the Eunuch was immersed in a state of nudity, or that he traveled in wet clothes the remainder of the day?” The same kind of objection Dr. Summers advances to John’s administration by immersion. “For it is alike absurd and gratuitous, to affirm that they all came prepared with baptismal robes, and no one can suppose that they were immersed without a change of apparel; and to immerse promiscuous multitudes in a state of nudity is a supposition so extravagant, as well as indecent, that we cannot feel called upon to refute it.” p. 83. We reply to this ever-recurring objection once for all.

1. Upon the same principle, as there is no mention of the Eunuchs clothes, he must have been traveling in a state of nudity. His chariot is mentioned, his servant is implied, we are told he had a copy of the Prophet Isaiah, and we know that he, the Eunuch himself, was present—but not one hint is given of his clothes, their texture, their color, or their cut. Therefore we are to infer that he had no clothes at all, and was traveling “in a state of nudity.” Does this surprise and shock you? do you say it is trifling? I grant it; but it is precisely your way of reasoning, and I am holding it up before you as a mirror in which you can see yourself. The mention of the Eunuch traveling, necessarily implies the Eunuch clad, though no mention be made of his clothes; and the mention of the Eunuch immersed, implies the necessary facilities for “decency, comfort and health.” Must the Holy Spirit condescend to inform you minutely where the chariot stopped, what baggage the Ethiopian had, and how many changes of raiment—must you be told how he unpacked his luggage, whether he went into the water with his traveling dress or substituted another—how he dressed after coming out of the water, and how he carried his wet garments, whether tied up in a bundle, or hung out on the sides of the chariot to dry—must all these details be given to you, before you can believe God’s plain and unequivocal statement? It is astonishing that doctors of divinity should be guilty of such trifling; and it is disgusting to have to reply to such things.

2. The very same objection can be urged, with the

same force against the reports of immersions by the Baptists of the present day. Had Dr. S. been present at the last meeting of the Georgia Baptist Association, and heard the letter from Antioch read, in which it was stated that in the month of August fifty persons were baptized at that church—if he had been informed that it was a church in the country, and these persons lived a distance of many miles from the place of their baptism, he might have proved *as* conclusively that pouring or sprinkling constituted the ordinance. To do this, he might have adopted the language of Dr. Miller, to which his own bears a marked resemblance. “Can we imagine that so great” a number “could have been provided on the spot with convenient changes of raiment to admit of their being plunged consistently with their health? or can we suppose that the greater part of their number would remain for hours on the ground in their wet clothes? And if not, would decency have permitted multitudes of both sexes to appear, and to undergo the administration of the ordinance in that mode, in a state of entire nakedness? Surely we need not wait for an answer; neither supposition is admissible.” (Miller on Bap., p. 92.) And thus Dr. S. could prove that the pastor of Antioch church—whatever his protestations to the contrary—baptized fifty persons last August by sprinkling or pouring! And the argument might appear very conclusive to a man of Dr. Summers’s learning; but it would seem very ridiculous to any man of plain common sense. In no accounts of immersions at the present day, are we enlightened with the details of dress-

ing before and after the ordinance, nor was it necessary in ancient days.

Thus we have considered the only two cases of baptism recorded in the Scriptures, in which the details are given—have answered all the arguments of our opponents drawn from the Greek, and from their imaginations, and have shown that they exhibit immersion and nothing else.

CHAPTER III.

THE INSTANCES OF BAPTISM WHERE DETAILS ARE NOT GIVEN, CONSISTENT WITH THE MEANING OF THE WORD.

SOME of our opponents maintain that even though it be proved that Christ and the Ethiopian Eunuch were immersed, the argument would not be decisive as against them; since they themselves also practice immersion at times, and grant that it is a valid baptism. A small but increasing class, however, take the ground unequivocally that there is no case of immersion in the Scriptures; and refuse to administer that “mode of the ordinance” in any case. Dr. S., if he were consistent, would openly take his position among these; for how can he adminis-

ter, or even tolerate immersion, when it is indecent, is not significant of that of which the ordinance is an emblem, and was not in existence in apostolic times, as he argues? True, he does all he can by argument to persuade the "weak consciences" among his subjects not to "choose" to drag him down into the water; and when he reddens in the discussion, and becomes irritated by the plea that immersion "is the safer mode as no one doubts its validity, while many do doubt the validity of affusion," (p. 119,) he comes in one of asserting that immersion is no baptism at all. "We are ready to recognize their mode of performing baptism as valid, though a departure from the primitive mode, and a clumsy way of performing an otherwise simple, beautiful and impressive ordinance. We may, indeed, in special cases, and in condescension to weak consciences, administer the ordinance by plunging, though, in such cases, some think affusion ought not to be omitted, else there might be need for Hezekiah's prayer: 'The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.'" p. 123. That is, he is so accommodating, in his "condescension to weak consciences," that he consents not only to overcome his own repugnance, but to depart from the "beautiful, impressive, and primitive mode of *God's* ordinance," and to substitute a "clumsy" rite of doubtful propriety, so doubtful as to make it necessary to "baptize by affusion," also, and to pray God's forgiveness for what he is doing! To say nothing of the fraud practiced upon the "weak

conscience," in "affusing" him when he "chooses" to be immersed—not to dwell upon the fact that, if immersion be baptism at all, the *weak brother* is doubly baptized—we must say Dr. Summers makes too great a sacrifice to "accommodate a weak conscience." Better let it go than retain it at such an expense.

Again, speaking of some in his own ranks: "There are many who cannot conscientiously immerse a candidate for baptism, and exceedingly few among them who do not consider that baptism by immersion is valid *in spite* of the plunging, and not in *consequence* of it. They consider it a mangling of the Saviour's ordinance, and they never witness an immersion without feelings of revulsion and sorrow. All such persons consider it too great a stretch of charity to abandon what they believe to be the more excellent way at the demand of an insatiate bigotry, which grows by that on which it feeds. To yield to such claims they consider nothing better than a mawkish and factitious liberality, as to assert them is nothing better than arrogance or ignorance, or both united." p. 120. Dr. Summers waxes warm you perceive, and writes very much as if he is expressing his own sentiments. Press him a little further and excite him a little more, and it would not be surprising if he should doggedly determine, and so announce, that he would not suffer himself to be dragged into the water, though all the "unstable souls" and "weak consciences," that prefer his communion, were exerting a combined influence in that direction.

The courteous terms in this extract, and in other pas-

sages which I have not quoted, bring to my remembrance so forcibly a passage in his "Dedication to Bishop Andrew," that I cannot forbear to pause long enough to note it. "Many of the works on baptism which teem from the press are utterly worthless. . . . The style and spirit, too, in not a few instances, are highly objectionable—not the slightest regard being given to the apostolic rule of speaking the truth in love. The spread of such works is of most pernicious tendency; and if the issue of the present volume will, to any extent, restrain their circulation, the author has not labored in vain." p. 5. This reminds us of the manner in which a distinguished Judge of this State, now dead, routed the gamblers that infested his courts. In his address to the grand jury at the opening of the court, he enlarged upon the unlawfulness of games of chance, and the disastrous influence, as well upon the morals of society, as upon the interests for time and eternity of those engaging in them; pressed upon the jury the obligations of their oaths to ferret out and to bring to trial, all infractors of the law; and more than intimated that such culprits, should they fall into his hands, would receive an exemplary punishment. At night, however, when all honest citizens were sleeping soundly, under the grateful conviction that the public morals were safe, while under the guardianship of such judicial purity and faithfulness, his Honor was in a closely curtained room, playing at *Faro*, and so successfully that in a short time he broke the bank. Like a faithful judge he did not suffer the occasion to pass without impressing upon them a suitable

moral. After cursing them, very profanely to make them feel more sensibly his superiority to them, he observed that, all day long, he had endeavored to route them by the slow forms of law; but, failing in that, and seeing that they were defying his authority, he had taken a more successful and summary way to *break* them up utterly, and he hoped their discomfiture would be a warning to them for the future. Doubtless, all those writers whom Dr. Summers rebukes will, hereafter, acknowledge him as a master, and consent to be silent whenever he speaks—in utter despair at the superior skill with which he wields their own weapons! And the Christian world need not despair, after this, that the baptismal controversy will be waged with a proper spirit! But to return.

It is much to be regretted that all of our opponents do not follow out their arguments to their legitimate result, and maintain that immersion is no baptism at all. In that case, the question would be narrowed down to a single point, and our opponents' practice and their arguments would harmonize. As it is now, let us press them hard in the argument, and they immediately run for shelter into the water, thinking that we could not find it in our heart to attack them there. Do we prove that the word *baptizo* means to immerse; and do we show irrefragably that Christ and the Ethiopian Eunuch were immersed, they answer: "Well, as far as it goes, that sustains our practice. We grant that they may have been immersed, and that the word *baptizo* has, as one of its meanings, to immerse; but, then, it has other mean-

ings also, and the instances of baptism in the Scriptures where the circumstances are not given, the import of the ordinance, and the allusions to it, show that other forms, besides immersion, were in use, and, therefore, valid." In this way, by their three baptisms, they not only satisfy themselves, and retain "weak consciences" in their ranks, but hope, also, to foil the Baptists in the argument. Drive them from the passages that are clear and unequivocal, and they fly immediately for shelter behind those that are not so definite. We leave it to our readers to decide if the word and all the instances where the circumstances are given, do not decide against them; and we shall leave it to the same tribunal to decide if other passages afford them any better protection.

SECTION I.—*Enon near to Salim. The three thousand on the day of Pentecost.*

It may not be inappropriate, under this head, to quote an example under John's administration: "And John also was *baptizing* in Enon, near to Salim, *because there was much water there*: and they came and were baptized." John iii. 23. What was John doing at Enon? Baptizing. Why did he select Enon in preference to other places? Because there was much water there. Surely, *much water* is not needed for pouring and sprinkling. But then you say the Greek phrase *udata polla*, rendered *much water*, means *many streams* or *rivulets*. Very well; suppose we grant it for the sake of argument, what then? What difference does it make? He was *baptizing* at Enon, because there were many streams

or rivulets there. Are streams and rivulets necessary to furnish the requisite water for pouring or sprinkling? For the purposes of immersion, *one* rivulet would have answered John as well as the Atlantic ocean; and here he had *many* of them. Your explanation that John selected a place of many streams or rivulets to furnish water to the beasts that the people rode, is simply ludicrous. The record does not state that a single beast was present, and if there had been a thousand there, *much water* would have slaked their thirst as easily as *many streams* or *rivulets*. It does not state that John was *camping* at Enon, or even *preaching* at Enon, because there was a supply of water; but *baptizing* at Enon. Christ collected as great a crowd as John, but we are nowhere told that he was *teaching* or *performing miracles* at a certain place because there was much water or even many streams there. Was John more compassionate to brutes than our compassionate Saviour? Let it be granted then, that the Greek phrase should be rendered many streams or rivulets, and let the Evangelist inform us that such a locality was chosen for the purposes of *baptism*, and our most natural inference would be that John, baptizing, as you say, such "vast multitudes," desired a sufficient supply of fresh and clear water.

But the Greek phrase (*udata polla*) is properly translated *much water*, as other examples in the Scriptures show: Rev. i. 15.—"And his voice as the sound of (*udata polla*) *many waters*." xiv. 2. "And I heard a voice from heaven as the voice of (*udata polla*) *many*

waters, and as the voice of a great thunder." xix. 6. "And I heard as it were the voice of a great multitude, and as the voice of (*udata polla*) many waters." See also Rev. xvii. 1, 15; and in the Septuagint, 2 Sam. xxii. 17; Ps. xviii. 16; xxix. 3; xxxii. 6; lxxvi. 19; xciii. 4; cvii. 23; cxliv. 7; Jer. li. 13. "Thy way is in the *sea*, and thy path in (*udata polla*) the *great waters*." "They that go down to the *sea* in ships that do business in (*udata polla*) *great waters*." John was immersing at Enon near to Salim, because there was much water there.

The first case on record, after the resurrection of Christ was the baptism of the three thousand on the day of Pentecost—Acts ii. Many objections are brought forward by our opponents, and urged with much confidence, to show that "their baptism could not have been by immersion." All of which can be shown to have no weight. First. It is observed "there was not time enough for the immersion of so large a number." "It was impossible for the twelve apostles to immerse such a multitude in six or eight hours." Summers, p. 86. To this I answer:

1. The account does not state that that number was *baptized* on that day; all that is asserted is that "the same day there were added unto them about three thousand souls." v. 41. "Them" may refer to those who gladly received the word and were baptized, or it may refer to the company of disciples. These three thousand may have been a part of those "vast multitudes" baptized by John, who, like Apollos, availed themselves of the first suitable opportunity, on this revival occasion,

to unite themselves, ostensibly, with the followers of Christ.

2. If it be true that all were baptized on that day, the difficulty, as to time, is no greater with us than with you. It takes but little, if any more time, to immerse a subject than to sprinkle or pour water upon him "decently" and gracefully. The time is consumed chiefly, not in the act of immersion, but in uttering the formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." And I will undertake to immerse a candidate in as short a time as Dr. Summers can pour water upon him decently and genteelly. He was aware of this difficulty when he was urging that it was a physical impossibility for John to immerse the "vast multitudes" that came to his baptism, and made the Baptist fall upon the rare expedient of baptizing them in the gross! "He could place the subjects by the margin of the stream, and with his hand, or with a small vessel or shell, pour it upon them; or, agreeably to the Mosaic ceremonial, sprinkle it upon them with a bunch of hyssop." p. 109. To answer the same objection as to time, I suppose he would make the apostles adopt the same expedient. Let us see how it would work. The means used were the hand, a small vessel, a shell or an hyssop-sprinkler. The use of the hand will not do: for, as the hollow of it will hold not more than would suffice for the head of one, the administrator would have to walk from the candidate to the water, or stoop down to it and dip up "the element" every time he applied it to the subject, unless it is meant that John stood in the

water and, with his hand, scattered it upon the long and densely packed ranks. This may have been very expeditious and *decent*; but if *Doctor Summers* were to administer the ordinance in the same way, the boys in Charleston would very likely consider that he had descended to a level with themselves.

But suppose a shell, or even a pitcher, were used; was the formula repeated three thousand times or was it uttered once for all? and then, holding the pitcher over the heads of the people in line, did the administrator walk rapidly in front of them, and pour the water out in a constant stream? Let it be granted that the formula may not be repeated in immersion, and that, for the sake of decency, the stream from your pitcher is to be arrested, and the water not poured between the people as well as upon their heads, and we will undertake to immerse as many as you can pour upon.

But the hyssop-sprinkler puts to flight our arguments and our gravity at the same time. The formula out of the question—one swing of it and hundreds are sprinkled! It labors, however, under the disadvantages that the administrator could not, with certainty, know that the scattered drops hit all; and when, on a repetition of the swing, some drops may have fallen on those already baptized, it subjected the administrator to the crime of being an “anabaptist!” Verily, *Doctor Summers*, your expedient, gravely as it is advanced, has no other effect upon your readers than to excite in their minds; sensations of the ludicrous!

3. The seventy disciples commissioned by Christ to

preach, were authorized administrators, and were doubtless present on the occasion; for we read, v. 1—"They were all, with one accord in one place." There being, then, eighty-two administrators, each would not have quite thirty-eight to baptize. Now as, when the candidates enter into a river, or pool in companies, two, at least, can be baptized in a minute, the perilous work can be accomplished in less than half an hour! But Dr. S. says: "It is perfectly gratuitous to associate the seventy disciples with the apostles in this work," p. 86. I will not stop to argue this with him, further than to cite him to the following passages, which show that others than the twelve apostles were authorized to baptize:—Acts viii. 15; ix. 18; xviii. 2, &c.; x. 5-23; xi. 1. But let him, if he pleases, refuse the aid of the seventy in the hyssop-sprinkling operation, and let it be granted that the work was performed by the twelve alone; in that case, it could have been accomplished in less than three hours.

The day of Pentecost was not the only one in the history of the rite on which it was administered to three thousand persons. "On the 16th of April, A. D. 404, Chrysostom, Bishop of Constantinople, and his presbyters, immersed three thousand persons, though twice interrupted by attacks from furious soldiers." Chrysost. Ep. ad Innoc., v. 3, 518—(as quoted by Dr. Sears and others.) Again, "in 496, Remigius, Bishop of Rheims, immersed Clovis and three thousand of his subjects. Of course he was aided by his presbyters." (Schrockh's Ch. His. vol. xvi., p. 234.)

The difficulty, as to time, being obviated, next it is urged that there was not water enough in Jerusalem to immerse such a multitude (Summers, p. 85.) In vain we tell them that the word *baptizo*, which the Holy Spirit uses, necessarily implies water enough. They reply that that is the very thing in dispute. *Baptizo*, they say, sometimes means to immerse; but it also signifies to *sprinkle*, to *pour*, to *purify*, and to apply water in any mode, and in any quantity. "That baptism may have been administered, by immersion," at Jordan, "we may grant, but that it was administered at other places, in other ways, we maintain;" and the deficiency of water for the immersion of the three thousand, is urged to show that this was one of the cases in which the ordinance was administered by sprinkling or by affusion. Very well. If we had honest *scholars* only to deal with—men who make no pretensions to a reverence of the Scriptures—and we should fail to show a sufficiency of water, they would either grant that it is unreasonable to make such a requirement of us, after the lapse of eighteen centuries, and admit that facilities for immersion may have existed then without leaving any traces behind them, or they would boldly deny the inspiration of the Scriptures. It would never enter their minds to give the word *baptizo* a signification which they had never found attached to it within the whole range of their reading. If I were to say that Dr. S. immersed fifty persons in Charleston, on a certain occasion, when the fact was that he had poured a little water upon them, all would accuse me, with reason, of telling a falsehood, even though I

should defend myself by saying that I used the word immerse, not in its ordinary, but in a "sacred" sense, and that I really meant that Dr. S. poured water upon them. The word *baptizo* having been proved to signify to immerse, surely it would seem that the controversy should be at an end. And when the Holy Spirit informs us that three thousand were immersed in Jerusalem in one day, we should either admit it or deny the truth of Revelation.

But though it is unreasonable that we should be required to meet these demands for proof, yet it has been so ordered that we have the most ample proof, both from the Scriptures and from the researches of "anti-immersionists" themselves. The statements of the Scriptures and of travelers, show that no city in ancient or modern times was better watered than was Jerusalem. 2 Kings. xviii. 17—"And they went and came to Jerusalem, and when they were come up, they stood by the conduit of the *upper pool*, which is in the highway of the fuller's field." xx. 20—"And the rest of the acts of Hezekiah, and all his might, and how he made a *pool* and a *conduit*, and brought water into the city, are they not written," &c. 2 Chron. xxxii. 34, (when Sennacherib besieged Jerusalem,)—"So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find *much water*." xxxii. 30—"This same Hezekiah stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David." Neh. ii.

14—"Then I went on to the gate of the *fountain*, and to the king's *pool*." iii. 15, 16—"But the gate of the fountain repaired Shallum and the wall of the *pool* of Siloah. . . . After him Nehemiah to the *pool* that was made." Isaiah xxii. 9—"Ye have seen also the breaches of the city of David, that they are many, and ye gathered together the waters of the lower *pool*." John v. 2—"Now there is at Jerusalem, by the sheep market, a *pool*, which is called, in the Hebrew tongue, Bethesda, having five porches." ix. 7—"And he said to him, Go wash in the *pool* of Siloam." Travelers testify definitely and conclusively to the abundant supply of water in Jerusalem. Chataubriand says:—"Having ascended Mount Zion, we came to the fountain and pool of Siloe. The spring issues from a rock, and runs in a silent stream. The pool, or rather two pools of the same name, are quite close to the spring. Here, also, you find a village called Siloam. At the foot of this village is another fountain, denominated, in Scripture, Rogel. Opposite to this fountain is a third, called the Virgin's Fountain. This mingles its stream with that of the fountain of Siloe. . . . The pool of Bethesda is a reservoir, 150 feet long, and 40 feet wide. Maundrell gives the dimensions, 120 paces long, 40 broad and 8 deep."

But the testimony of the distinguished pedobaptist, Dr. Robinson, is so conclusive as to bar out forever all objection, on the ground of the scarcity of water in Jerusalem. Under the head of "Cisterns," he says:—"The main dependence of Jerusalem for water, at the

present day, is on its cisterns, and this has, probably, always been the case." He speaks of "immense cisterns, now and anciently existing within the area of the temple, supplied, partly, from rain-water, and partly by the aqueduct. These, of themselves, in case of a siege, would furnish a tolerable supply. But, in addition to these, almost every private house in Jerusalem of any size is understood to have at least one or more cisterns excavated in the soft limestone rock on which the city is built. The house of Mr. Laneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions: 1st. Length, 15 feet; breadth, 8 feet; depth, 12 feet. 2d. Length, 8 feet; breadth, 4 feet; depth, 15 feet. 3d. Length, 10 feet; breadth, 10 feet; depth, 15 feet. 4th. Length, 30 feet; breadth, 30 feet; depth 20 feet. This last is enormously large, and the numbers given are the least estimate," (Bib. Researches in Pal., p. 480.) Under the head of "Reservoirs," he says:—"These reservoirs we have learned to consider as one of the least doubtful vestiges of antiquity in Palestine." "With such reservoirs Jerusalem was abundantly supplied, to say nothing of the immense Pools of Solomon, beyond Bethlehem, which, no doubt, were constructed for the benefit of the Holy City," p. 483. "Lying outside of the walls, on the west side of the city," "are two very large reservoirs," which, he supposes, were the Upper and Lower Pools of Isaiah. (Isa. vii. 3; xxxvi. 2; 2 Kings xviii. 17; Isa. xxii. 9.) Of the Upper Pool, he

gives the following dimensions: "Length, 316 English feet; breadth, at the west end, 200 feet; at the east end, 218 feet; depth at each end, 18 feet," (p. 484.) And of the Lower Pool, the following:—"Length, along the middle, 592 English feet; breadth, at the north end, 245 feet; at the south end, 275 feet; depth, at north end, including about 9 feet of rubbish, 35 feet; at south end, including about 3 feet of rubbish, 42 feet," p. 486. Besides these, he mentions, as being "without the walls," the Pool of Siloam, and two other pools or "cistern-like" tanks. "Within the walls of the city are *three* reservoirs, two of which are of large size," (p. 486.) "The Pool of Bathsheba," "the Pool of Hezekiah," and "the Pool of Bethesda." Of the Pool of Hezekiah, he says: "Its breadth, at the north end, is 144 feet; its length, on the east side, about 240 feet, though the adjacent houses here prevented any very exact measurement. The depth is not great," (p. 487.) "The Pool of Bethesda," he says, "measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth, to the bottom, besides the rubbish which has been accumulating in it for ages," (p. 434.) Besides, he speaks of an aqueduct and numerous fountains. (See Robinson's Researches, pp. 479-516.)

Now, I think, by the aid of the Scriptures, and the publications of travelers, we have found water enough in Jerusalem to immerse the three thousand, either within or without the walls. The Pool of Bethesda, 360 feet long, and 130 feet wide, gives us a circumference of 490 feet, in which 82 administrators could stand, more

than five feet apart, and immerse three thousand in twenty minutes. "But," you say, "that was impossible, for the water was too deep." Ah! you have shifted your position, have you? *Now* you have *too much water!* Well, then, we will take the Pool of Hezekiah, the depth of which was not great. Here, with a circumference of 384 feet, our 82 administrators could stand more than four feet apart, or the twelve apostles at greater intervals, and go through the work in the time stated above. But does Dr. S. say, so many baptizing together, in so small a space would produce too much confusion? I answer, not half so much confusion as is found in every revival among certain denominations in the present day, when some are exhorting, some singing, some praying, some weeping, and some shouting. Do other pedobaptists, not of Dr. S.'s persuasion, still persist that there would have been too much confusion for the ordinance to be administered decently and in order? Then we will spare their weak nerves, and gratify their "cultivated tastes," by distributing the administrators, and a suitable number of subjects to each, among various private houses, nearly all of which, Dr. Robinson informs us, were provided with one or more cisterns of sufficient capacity, not only to baptize them, but to furnish the facilities for the immersion of the pharisee on his return from market, and all his couches, whenever his superstition required. By the help of Dr. Robinson and others, we have furnished you water enough—what now? Do you yield the point? "No; though I grant that Jerusalem abounded in pools of water, the difficulty

in the way of their use by the apostles is insuperable." Ah! How? "There were no places in Jerusalem suitable for immersion, except such as were under the control of the Jews, who would not have allowed the apostles to use them. To suppose they would is a simple absurdity." Summers, p. 86. The words "absurdity" and "gratuity" answer a very valuable purpose to Dr. S., when he is in want of an argument. The plain meaning of this is, I suppose, that the hostility of the Jews to the apostles was so strong that it is "absurd" not to suppose that they would have forbidden them the use of these pools. So says Dr. Summers; now let us see what Luke says, Acts ii. 43, 46, 47—" *And fear came upon every soul; and many wonders and signs were done by the apostles. And they continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.*"

Surely, now, you will grant that there is nothing to forbid the belief that the three thousand on the day of Pentecost were, like Christ and the Eunuch, immersed? "Yes," you say, "where were their clothes? Most of those baptized were from a distance, and, perhaps, without a change of raiment." Yes; and "perhaps" they were in a state of nudity, or "perhaps" they wore dirty clothes "at a distance from home" or, went to bed every time they had them washed. "Perhaps" a traveler, at the present day, leaves home, for a long journey, with only one suit of clothes; or "perhaps" he takes his

luggage, containing a change, along with him, and, "perhaps" they did one or the other in ancient times. As the account is silent on the subject, and as it is a very important, and yet a very abstruse question, I am sorry that I shall have to leave the reader to solve it for himself. This is the last straw at which you can "catch." Just now you were standing in "a dry and thirsty region where no water is;" but, as we have turned in upon you enough of "the element" to overwhelm you, like a drowning man, you catch at a straw.

The word *baptizo* says that the three thousand were immersed on the day of Pentecost, and we have produced evidence to show that nothing could have been easier.

SECTION II.—*Cornelius, Lydia, the Philippian Jailor.*

The next case of baptism recorded in the Acts, where the details are not given, is that of Cornelius. Acts x.—"And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord." This was the first instance in which a Gentile had received the gift of the Holy Ghost. So strong was the religious prejudice, in the Jewish mind, against the Gentiles, that even Peter felt an utter repugnance to obey the summons which called him to the house of Cornelius—

esteeming the Gentiles, however estimable in other respects, in religious things, like certain animals proscribed by Jewish law, "common and unclean." And not until he had fallen into a trance, and God had, by a supernatural manifestation, taught him not to esteem any thing unclean which He had cleansed, was he prepared to accompany the messengers of Cornelius. Peter, knowing the deep prejudice which had just been dislodged from his own mind, and seeing the astonishment of those of the circumcision present, as if hardly certain whether it was right for him to proceed, or unwilling hastily to shock the prejudices of his Jewish companions, inquired whether any one present, after these manifestations, could forbid to Cornelius the Christian rite of baptism—"Can any man forbid water that these should not be baptized," &c.—a circumlocution for the more simple expression—Can any Jew present forbid these to be baptized, since they also have received the Holy Ghost? Dr. S. and others make the question elliptical—"Can any man forbid water" (evidently *to be brought,*) p. 87. Very well. The sense completed, then, would be—nobody objected, and water was brought, and Peter baptized them. Nothing of the kind; the inspired writer contradicts it. If water was called for, and nobody objected, water was brought; why, then, did not Peter baptize them himself? Evidently because others, besides the apostles, could administer the ordinance, and there not being water at hand enough for immersion, Peter commanded some one else to repair with them to a suitable place, and baptize them.

Lydia's baptism next claims our attention. Says Dr. S. :—"Who can believe that Lydia and her family (Luke calls it *household*) were immersed in the river Strymon, near which prayer was wont to be made, and where the apostle's sermon was preached?" p. 87. Why not, Dr. Summers? Was there not a sufficient depth of water? Was the river Strymon like the river Jordan, "John's baptistery, altogether too large, and at the same time infinitely too small (!) for their plunging purposes?" p. 109. The city of Jerusalem contained too little water, and the rivers Strymon and Jordan too much for "plunging purposes." "Altogether too large," and, by an act of theological legerdemain, that throws into the shade the exploits of Herr Alexander, "infinitely too small." Dr. Summers's ancient rivers have no parallel, unless it be found in his arguments, which are, at once, too profound to be understood, and too shallow to produce conviction. Jordan is "too large" for John to immerse a full-grown Jew into, but not too large for the immersion of a hyssop-sprinkler! Verily, *Doctor* Summers, thou art beside thyself; *much learning* doth make thee mad. Your remarks brings to my mind, though it exceeds the sagacity of the considerate countryman of Diedrich Knickerbocker, in one of the interior towns of New York, who is reported to have cut a large hole under his barn door for the large cat to pass through, and a small hole, by its side, to give access to the little cat, thinking, I suppose—since you have thrown light upon it—that the larger orifice was "altogether too large" for the little cat to pass through!

“As soon as she was converted, she and her children (Luke says not one word about ‘her children’) were baptized, but not the slightest intimation was given that there was a moment’s delay for change of apparel, and certainly she could not be immersed without this.” (Ib.) The same everlasting objection about the clothes! What has Dr. Summers to do with Lydia’s dress? Why should he require that the inspired historian should perform the part of a reporter for a court journal, and that he should fix the attention of a man of his nice “sensibilities” upon the details of a female dress? That Lydia was an honest woman we know; that her tastes were as fastidious as Dr. S.’s would seem to be, we cannot tell, and we have no doubt that her baptism was performed with all necessary regard to propriety, even if, for this purpose, it had been requisite to go or send to her house, which was not far off, for the necessary facilities.

“But,” says Dr. S., “as soon as she was converted she was baptized, and there was not the slightest intimation given that there was a moment’s delay for a change of apparel.” To this I answer, that there is not the slightest intimation given that there was not a sufficient delay to make the necessary preparations. And, besides, if she did not go home herself, she may have sent one of “her children” to bring a cloak, or some other outer garment, while the apostles were going through the preliminary services. Or, if her children were “daughters, in whole or in part,” as you tell us on p. 234, perhaps two of the little girls ran home, at the request of their

mother. We should not be surprised at your inquisitiveness about Lydia's clothes, since your success in discovering that she had children, that they were all daughters, and young at that, is likely to encourage you to attempt any thing in the line of discovery of which Lydia is the subject. "Surely, she was not immersed without a change of apparel!" Was there any thing in the dress she was wearing that rendered *it* unsuitable to be worn into the water? When your researches into the nature of the dress she then had on, shall have been as successful as your inquiry into the number, age and sex of "her children," and you shall be prepared to give definitely the reasons that rendered *it* more unsuitable to be immersed in than any other dress in her wardrobe, then, doubtless, we shall be prepared to answer you in another way, or to surrender the point in dispute.

"The immersion of a female, by a person of the other sex, is revolting to us, under any circumstances; it must be exceedingly repulsive to the delicate sensibilities of a woman. Yet Lydia was baptized by the apostle—surely, not immersed!" (Ib.)

1. There are thousands and hundreds of thousands of refined females in the Baptist churches in this country, against every one of whom this passage contains a grave insinuation. But Dr. Summers "devoutly prays" that his "treatise may be the means of allaying, to some extent, the fierceness of the baptismal controversy." p. 7.

2. This paragraph is written by a minister in the

Methodist Episcopal Church, South, whose discipline says—"Let every adult person . . . have the choice, either of immersion, sprinkling or pouring." p. 76. We are to understand, then, that every time he goes into the water, "under any circumstances," with a female, his feelings revolt at that in which he is engaged. Why revolt at it? The reason he gives is, because he is "a person of another sex." Thoughts of an unworthy nature, therefore, are suggested to his mind whenever he sees another do so, and, of course, whenever he does so himself! And yet Dr. Summers immerses a female, if she "chooses it!" This may do, so far as it concerns Dr. Summers's *confession*, but we repel the insinuation which it implies against the moral purity of his highly evangelical denomination, for permitting immersion, and against the "delicate sensibilities" of the very many respectable females in his communion for "choosing" and submitting to it.

There is nothing about the baptism of Lydia, which intimates that the rite was administered to her in any way contrary to the meaning of the word *baptizo*. She was by a river's side, close by her house, and there was nothing, on the score of propriety, that would prevent *her* immersion, any more than the immersion of any female in the Methodist church at the present day, "under any circumstances."

The narrative of the baptism of the Philippian jailor, though it does not design to detail to us the circumstances of the administration of the rite, throws out intimations that are not only consistent with immersion, but

inconsistent with anything else. The jailor, having received a charge to keep the apostles safely, thrust them into the inner prison, and made their feet fast in the stocks. Awaked out of sleep by the earthquake, and operated upon graciously by the exciting circumstances, he sprang in and fell down before Paul and Silas, and brought them out, and inquired of them what he should do to be saved. Now, the points of the narrative upon which I wish to fix the reader's attention, are: (1.) He brought them out; whether out of the inner prison only, or out of the prison entirely, is not material; for (2,) they preached to all in his house, and were, consequently, in the jailor's house, whether that was a part of the prison edifice or a detached building. When he and all his believed, (3,) they went out of the house for the purpose of attending the administration of the ordinance; for afterwards he brought them into his house. As they were in there while preaching to all in his house, his bringing them in again necessarily implies a previous going out; and this going out, the text plainly intimates, was that baptism might be administered. Whether the ordinance was administered in a cistern in the prison enclosure, in the river Strymon, or any where else, is not material; the account makes it certain, however, that it was not administered in the jailor's house. Now, if sprinkling or pouring would have sufficed, why was it not performed in the house? This passage implies immersion as plainly as anything can be implied.

“But *where* was the jailor baptized?” I have already said, outside of his house. “But I wish you to name

the particular place; was it in a tank in the prison, or in the river on whose bank Paul had preached a little while before?" How should I know? I was not there, and I have not the same facility in deciding this question, with no data, that Dr. Summiers had in finding out the sex and the age of "Lydia's children." I can only say, where it was possible for it to be administered. Luke says there was, at Philippi, a river. The jailor may have been baptized, like Lydia, in the river Strymon. To this, you say, there are many and weighty objections. Very well; bring them forward. "Is it reasonable to suppose that the jailor would have so disregarded the obligations of his office, as to trust the apostles out?" I answer, he did trust them in his house, as you will grant. If he had confidence enough to trust them as spiritual guides for his soul, he had confidence enough to believe that they would not imperil him by making their escape. Your objection implies a lurking charge against the sincerity of the jailor and the honesty of the apostles. "But in taking his prisoners out, he would have run a serious risk from another quarter. He would have been seen by 'thousands of the citizens' who would have been incensed at him for violating the strict charge he had received." But, my dear sir, it was after midnight; and if "thousands of the citizens" had been out at that unseemly hour, it would have been for such improper purposes that they would have been more willing to pass unobserved than the jailor. "Is it likely, though, that the jailor and 'all his' would have left the house in search of water at that time of night?" This is incon-

sistent with your last objection. Perhaps they selected the night to avoid the risk of observation by the populace—or, perhaps, because they were apprehensive that the authorities would put the apostles to death the next day, and that this was, therefore, the only time which they could with any reasonable certainty, count upon for attending to the ordinance. Besides, can you tell me how far it was to the river Strymon? So far as you know, it may have washed the prison walls.

“But is it to be supposed that Paul and Silas would have violated ‘the ordinance of God’ by going out of the prison contrary to the decision of the authorities?” I answer, (1,) they did go out of the prison, for they were in the jailor’s house. (2.) The design of going out was not to make their escape. And, besides, (3,) what is the nature of the charge which you bring against Peter, and against “Peter and the apostles.” Peter left *his* prison, and, I suppose, in doing so, violated the ordinance of God? Acts v. 19, &c., xii. 3, &c. “But Paul refused to go out the next day.” For a very different reason, however, and at the summons of very different persons. His refusal to go out was a defiance of those very authorities you referred to just now.

The last example of this nature is the baptism of Saul of Tarsus, Acts ix. “We do not see how Saul could be baptized, by plunging, in the house of Judas, in the city of Damascus, in the street called Straight, especially as it was said, ‘*standing up,*’ (*anastos,*) he was baptized.” Summers, p. 86.

1. The account does not state to us that he was “bap-

tized in the house of Judas, in the street called Straight," and therefore, we *need* not "see" it. "And Ananias went his way, and entered into the house, and putting his hand on him, said," &c. "And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized."

2. Why is it that "we do not see" how Saul could be baptized in the city of Damascus? Was it, too, like Jerusalem destitute of water? "Are not Abana and Pharpar rivers of Damascus?" 2 Kings v. 12. "But then, consider Saul's debility. He had fasted three days. Is it reasonable, therefore, to suppose that he went out, some distance, to the stream, in his debilitated state?" Can you tell me how far it was to the water? Shall the Holy Spirit, in order to secure your implicit faith in what he says, tell you, not only how Saul was dressed, but whether he walked or rode to the water, and how far he had to go before reaching it? Besides, a bath "in the house of Judas," a bathing tub brought into the room, and filled with water, would have sufficed.

"But he was in the house of Judas, and there is no intimation given of his going out." Nor is there any intimation given that there was a vessel of water in the room, or that one was brought in, from which "the element could be applied to him." If there was a necessity for him to go out of the house, in order to attend to the ordinance, it is implied in the phrase, "he arose and was baptized." During the progress of the revival at Antioch, in the month of August last, it was customary

for the congregation to meet at 10 o'clock, A. M., for a number of days in succession, when the door of the church was opened for the reception of members. Those who related an experience of grace, and were received by the church, were baptized before the more public religious exercises commenced. Now, no one would argue, from this statement, that, as there is no mention made about going out, these persons must have been baptized in the meeting house; and, seeing that it had no font under its roof, that, therefore, all these persons had water poured or sprinkled on them. Do you say this is so because we understand the practices of the Baptists? I answer, by this time, with the Bible in your hand, you ought to understand, too, the practice of the apostles and primitive christians.

But Dr. S. maintains that the Greek word *anastas* shows that he was baptized in the house, and that, too, not by immersion for he received the ordinance "standing up." Of all the criticisms on Greek words, gravely put forth by doctors of divinity, this is the most ludicrous. A word, in an antique mode of expression, which is used to indicate motion, preparatory to departure from a place, they bring up, *all standing*, cut it loose from its connection in the phrase, and when it designed to state that the person or thing moved off, make it testify, very much to its own surprise, that there was no motion at all! The same Greek word (*anistemi*) is used in the following sentences: "Saul *arose* and gat him up from Gilgal." "David *arose* and fled for fear of Saul." "Saul *rose up* out of the cave and went." Of the same

nature are other antique modes of expression, e. g., "He *opened his mouth* and spake." "He *lifted up his voice* and wept." Now, suppose we apply the learned criticism of Dr. Summers to these examples, and see what will be the interesting result: "Saul *stood up* and gat him from Gilgal," i. e., he *went standing*. "David *stood up* and fled;" that is, not walking, nor running, but in a standing position. "Saul *stood up out of the cave*, (of course, with his feet on the floor and his head above the top of the cave,) and went;" that is, went standing, with his head sticking out of the top of the cave. "He *opened his mouth* and spake;" that is, spake with his mouth wide open, without ever bringing his lips in contact. "He *lifted up his voice* and wept;" that is, wept on a high key. Strange people those were in ancient times, that *fled* on foot, in a standing posture, neither walking nor running; that spake with their mouths all the time ajar; and, when distressed, that never wept on a low note, but always on a high key! But there is no knowing what even a very little knowledge of Greek criticism can accomplish, until it tries. The *learning* employed in this baptismal controversy may, possibly, yet bring to light stranger things!

Saul "arose"—the motion preparatory to departure—and was baptized. Thus we have seen that neither the word *baptizo*, nor the examples of the administration of the ordinance, as recorded in the Scriptures, afford any countenance to our brethren in their opinion or in their practice.

CHAPTER IV.

THE IMPORT OF THE ORDINANCE SHOWS THAT IMMERSION
IS ESSENTIAL TO IT.

THE King in Zion not only had definite views of the forms of the ordinances which he instituted for his churches, but adapted them to be significant of important truths. If, then, we can ascertain what he designed to teach by them, we shall throw light upon the question as to what is their form. His inspired apostle gives us definite information as to each. Of the design of the Lord's Supper, Paul says: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1. Cor. xv. And he tells us that the design of baptism is to show the death, burial and resurrection of Christ—to exhibit, by an expressive emblem, the faith of the believer in the atonement of Christ, and of his union with him in his death, burial and resurrection. He maintains that the believer is dead to sin, because he died with Christ; and says that the rite of baptism is designed to exhibit him as dying, as buried and as risen with Christ. "How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? *Therefore*, we are BURIED with

him IN BAPTISM, into death—that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Rom. vi. 2–4. “The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death. Christians are, therefore, represented as buried with him, by baptism, into his death, in token that they really died with him; and if buried with him, it is not that they shall remain in the grave, but as Christ arose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account, the death of Christ as their own death. It is also a sign of their purification and resurrection for the service of God.” (Haldane in loc.) “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” v. 5. In the previous verses, baptism is likened to a burial; here the figure is changed, and the believer and Christ are compared to seed planted, or to trees, the roots of which are buried in the same bed, which spring up and grow together in the closest union. “As in baptism we have been exhibited as one with Christ in his death, so, in due time, we shall be conformed to him in the likeness of his resurrection.” Both a spiritual and a literal resurrection are referred to in the emblem of baptism. In v. 4, the former only is brought to view; in v. 5, by employing the future tense, the apostle refers to the literal resurrection hereafter. And thus he unfolds the whole mystery included in dying and rising with Christ,

“both in this world and in the world to come.” What, therefore, more appropriate as an initiating ordinance for Christ’s churches, than that which teaches these important things?

Again, Col. ii. 12. “BURIED with him IN BAPTISM, WHEREIN (i. e. in baptism) also ye are RISEN with him through the faith of the operation of God, who hath raised him from the dead.” Dr. Summers (p. 110) and others, make labored efforts to neutralize the testimony of passages of this kind, but without success. The only reply necessary, is to repeat the words of the apostle, which are so perspicuous as to need no illustration, and so unequivocal as to defy perversion. If any thing, however, is lacking, to put the finishing touch of “absurdity” to Dr. Summers’s interpretation, it is to require that and his philology to go hand in hand. He says the word baptism signifies purification, and that it also expresses the act of pouring or sprinkling. Let us, therefore, substitute the meaning of the word for the word itself: “Buried with him in purification; in sprinkling; in pouring.” How will that do? Try, then, the other passage: “Know ye not that so many of us as were sprinkled, poured, purified, into Jesus Christ, were sprinkled, poured, purified, into his death?” Therefore we are buried with him in sprinkling, pouring, purification, into death! Verily, it would seem as if the apostle had anticipated the attempted perversions of his language now prevalent, and that he had so carefully worded it as to make a successful perversion impossible. John Wesley, the founder of the respectable denomination to

which Dr. S. belongs, could not resist the conviction, that the apostle, in these passages, had in view the mode of baptism. John Wesley on Rom. vi. 4—"‘Buried with him,’ alluding to the ancient manner of baptizing by immersion." But since honest John Wesley’s day, what large numbers of learned men have (*anastas*) *risen up!*

Thus Christ, himself, has given to us the signification of his own ordinance. If baptism, then, is designed to show, by expressive emblem, the believer’s union with Christ in his death, burial and resurrection, no form of the rite as administered by Christians, will answer to that purpose but immersion in the "liquid grave." Our opponents, seeing the force—nay, the conclusiveness—of the argument for immersion, if it be granted that the rite is emblematical of these truths, join issue with us, and deny that it has primary reference to the work of Christ. Baptism, they maintain, represents the application of the Spirit’s influences to believers in Christ. As their reasoning, grounded upon this assumption, is more plausible than others that they advance, and, from its correspondence in sound to Scripture phraseology, has had more influence than any other in confirming the wavering in their ranks, it is expedient to meet it at this point, and see if we cannot refute it.

"As baptism with water represents the application of the Spirit’s influences to believers in Christ, the meaning of the term and the mode of the ordinance can be readily ascertained by a reference to those passages of Scripture, which refer to the baptism of the Holy Ghost,

in connection with water baptism." Summers, p. 88. He then refers to a number of passages of Scripture, which show, as he asserts, the mode of the operation of the Holy Spirit, viz: That it consists in "*coming down*," and being "*poured out*," &c., and adds, "Then it follows that the *coming down* of the Holy Ghost *upon* the apostles, and the *pouring out* of the Holy Ghost is *the baptism* of the Holy Ghost," and then closes, with much apparent ecstasy—"We pronounce this A DEMONSTRATION. Nothing can be advanced against it but utter cavilling." p. 89. Now, there never was a man who exhibited a greater confidence of security with less reason. We undertake to sweep this away as so much gossamer; and we shall leave it to the reader to decide whether any "cavilling" will be used in the process.

Two propositions are contained in this, each of which we undertake to prove is false. (1.) The ordinance is emblematical of the operations of the Spirit. (2.) The mode of the Spirit's operation is by *coming down* by *falling upon* and by being *poured out*. And the conclusion which he draws from these premises is: Therefore the ordinance, which is emblematical of it, should correspond in mode, and, consequently, it is properly administered by pouring or sprinkling. Now, we beg the reader to notice how easy it will be to demolish this "demonstration." That we may take up the last proposition first, suppose we grant, for the sake of argument, that the first is true. First, then, says Dr. Summers, "The mode of the Spirit's operation, is by being poured out," &c. To this I reply:

1. The mode of the Spirit's operation is not known. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit," John iii. 8. The presence of the Spirit's operations, like the action of the wind, is known by the effects produced ; but no one can tell the mode of its operations.

2. To suppose that the Spirit is literally *poured out*, is irreverently and blasphemously to materialize the Holy Ghost. Does Dr. S. understand that, when God says, "I will pour out of my Spirit," he means that he will literally take the Holy Spirit up, as liquid in a vessel, and empty him out in a stream? And yet this is all the foundation his argument has. God pours out his Holy Spirit ; therefore, the water which is used in the rite, that is an emblem of this, must be poured out also. Who does not see that this is a mere figurative style of expression, adapted to our conception of God as dwelling above us in the ethereal regions ?

3. Not only does the argument materialize the Holy Spirit, but it is "absurd" in supposing that the Holy Ghost occupies, exclusively, a position above us. God is an omnipresent being—filling, by his immensity, all space. He is as much present on earth and in hell, as in heaven ; as much in the hearts of the wicked as in the hearts of holy men and angels. It is only the *manifestations* of his presence that differ according to different localities. "Whither shall I go from thy spirit ? or whither shall I flee from thy presence ? If I ascend up

into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psalms cxxxix. 7-10. God manifests his glory in heaven, and his grace in the hearts of his servants on earth; he restrains his enemies while in this state of probation, and "pours out the vials of his wrath" upon his prisoners in hell; and all, too, without a change of locality. How irreverent, then, does it appear, for our brethren to argue as if God has to change his locality, in order to carry on his operations of grace. And yet, this is Dr. Summers's "demonstration!"

4. But suppose that baptism does symbolize the mode of the Spirit's operations; why do you confine yourself to the mode of *pouring out* alone? The Spirit is, figuratively, represented by *air, light, sound* and *water*; and all the motions of which the last is capable, are ascribed to it. Why do you select one mode to the exclusion of all the rest?

1st. It is represented as a mighty, rushing WIND. Acts ii. 2—"And suddenly there came a sound from heaven as of a rushing mighty wind," &c. This passage is one of "those which refer to the baptism of the Holy Ghost in connection with water baptism;" and "the mode of the ordinance can be readily ascertained from" it. Again, "The wind bloweth where it listeth," &c., "so is every one that is born of the Spirit." Now, as baptism is an emblem of the mode of the operation of

the Spirit, and as we have found that one mode is as the rushing of a mighty wind, then one mode of baptism may be by placing the subject in a powerful draft of air, which would so rush as to be attended by a "sound." According to your premises, why is not this a valid baptism? Who gave you the right to select the mode of the Spirit's operations you would use, and to deny the same right to others?

2d. Again: The Spirit is compared to BREATH, and by attending to the passages we can ascertain the *mode* of its operations. "He breathed on them, and said unto them, Receive ye the Holy Ghost;" John xx. 22. "Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live;" Ezk. xxxvii. 9. Another mode, then, of the Spirit's operation, is by breathing. Now, as baptism is emblematical of the operations of the Spirit, and the ordinance takes its mode from the mode of the Spirit's operation, and as one of these modes is by breathing, then it will be a valid baptism if the administrator pronounces the baptismal formula, and then *breathes upon* the subject.

3d. The Spirit is compared to the EMISSION OF SOUND: "The Lord passed by, and was manifested in the *still small voice*;" 2 Sam., xxiii. 2. David says: "The Spirit of the Lord *spake* by me, and his word was in my tongue." "He that hath an ear to hear, let him hear what the Spirit *saith* to the churches." So that our refined opponents, who are so frequently shocked at our ungentle and uncouth ways, can draw from this mode

of the Spirit's operations, a mode of the ordinance that can be in the strictest accordance with their cultivated tastes. I commend it especially to Dr. Summers, and to other polished city gentlemen. All they will have to do will be to pronounce the baptismal formula, in presence of the subject, with small, mellifluous, and well-modulated voices, and the work is done. The "Boanerges" of the country would likely prefer some other of the many modes which the Scriptures offer for their "choice."

4th. The operation of the Spirit is compared to the SHINING FORTH OF LIGHT: "God, who commanded the light to shine out of darkness, hath *shined* into our hearts;" 2 Cor. iv. 6. "I do not cease to make mention of you in my prayers, that the God of our Lord Jesus Christ would give you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being *enlightened*." Let the subject, then, pass from a darkened room into the light, and as he enters the light, let the administrator pronounce the baptismal formula, or cause a ray of light from an orifice properly constructed, to strike upon his forehead, (for, as in the use of water, it is the light, and not the quantity of it, that is necessary,) and as it strikes him, let the administrator pronounce the formula, and the work is done. We commend this last, particularly, to the consideration of the "clergymen of *the* church," whether Puseyite or otherwise—the "church" of which Dr. Summers's communion is a blood relation. How charming and impressive would be the effect, as the "dim religious

light” rests upon the forehead of the subject, and the deep and solemn utterances of the officiating priest are heard, while the whole church, through their views of the ordinance, are shrouded in darkness!

5th. Again: The Spirit is represented as an ANOINTING: “The Spirit of the Lord God is upon me, because the Lord hath *anointed* me to preach good tidings unto the meek;” Is. lxi. “Now he which established us with you in Christ, and hath anointed us, is God.” “Ye have an unction from the Holy One, and ye know all things.” And Dr. S. himself informs us that the descent of the Holy Spirit, at the time of the Saviour’s baptism, constituted his *anointing* to the priesthood. Now, as anointing, according to Dr. Summers’s principles, is one of the modes of the Spirit’s operations, and as baptism is emblematical of his influences, and should correspond in mode, therefore oil may be substituted for “the element” in baptism, and anointing, accompanied by the baptismal formula, is baptism. So we see the Romanists have, at least, as good authority for the use of oil in baptism as Dr. S. has for descending water.

But if all these modes of the operations of the Spirit were rejected, and we were confined to its resemblances to water, we need, by no means, be limited to Dr. Summers’s mode. We will engage to select one as expressive, and more decent and grateful than his favorite mode of pouring:

6th. The operations of the Spirit are compared to a *well of water* SPRINGING UP: “But the water that I

shall give him, shall be in him a *well of water springing up into everlasting life*;" John iv. 14; see also vii. 39. Here we have a mode of operation the very reverse of that selected by Dr. Summers. With him, the Spirit is poured out and falls upon; in this passage it springs up. Now, if the mode of baptism is to be taken from the mode of the Spirit's operations, and one of those modes is as the ascending of water, why should Dr. S. complain if we, upon his own principles, decide to administer baptism with ascending instead of descending water? Consequently, all we should have to do would be to place the subject in a spring, and while we pronounce the formula, let the water *rise up* around him. Who knows but it was for this reason that it was said, as our translators give it, that Judith baptized herself in a fountain by the camp?

7th. The Spirit, in his operations, is compared to a STREAM: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of water (but this he spake of the Spirit, which they that believe on him should receive,)" John vii. 38, 39. So that if we select this mode, we should have to use a flowing stream in connection with the baptismal formula. Never mind how shallow or how deep the stream, so it flows while he stands in it, and the inconvenient and indecent "plunging process" may be omitted.

8th. But now we arrive at the most decent, convenient and refreshing of all the modes. The reception of the operations of the Spirit is compared to DRINKING: "For by one Spirit are all *baptized* into one body, whether we

be Jews or Gentiles, whether we be bond or free; and have been all made to *drink* into one Spirit;" 1 Cor. xii. 13. This reference has the special advantage of containing in it the word "baptized." Now, as baptism is emblematical of the operations of the Spirit, and as the mode of the ordinance is to conform to the mode of those operations, and as one of those modes, mentioned, too, in connection with baptism, is by drinking, then if the subject drinks a goblet of water, while the administrator pronounces the formula, it is both a valid and an expressive ordinance. And how decent and refreshing this mode is—how well adapted to all classes and all climes. It can be administered in the house of worship, and no candidate will present an undignified and humiliating aspect with the water trickling down her face, and disfiguring her dress. Nay, it combines the advantages of all the other modes, since the water *flows*, and *ascends* and *descends*. So that neither administrator nor subject, from fear of having selected the wrong mode, need put up the prayer of Hezekiah—"The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the sanctuary."* But why need we go any further in carrying out Dr. Summers's principles? The reader can see whither it has led us. And yet this argument from "the mode of the Spirit's operations," is that against which he says nothing can be advanced but utter cavilling. He argues in a climax to

* For a further elaboration of this argument, the reader is referred to Dr. Carson.

prove "affusion." 1, "Presumptions in favor of affusion;" 2, "Proofs of affusion;" 3, "Demonstration of affusion." This which we have been considering is his demonstration. The reader has seen the strength of it by what we have already advanced, and is prepared, therefore, though we have said nothing else, to judge of the strength of the two inferior steps of his climax.

The *pouring out* of the Spirit is but a figurative mode of expression, which no one should have understood so literally as to decide from it the mode of the operations of the Third Person of the Trinity. Consequently, if baptism is designed to represent that, it is a figure of a figure—an emblem designed to illustrate a figure of speech! Now, God's ordinance has a more stable foundation, and is emblematical of the glorious truths connected with Christ's vicarious sacrifice, and the believer's interest in it.

Having ascertained what foundation there is for the assertion contained in the second proposition of the extract from Dr. Summers, let us see if there is any better foundation for the first. "Baptism represents the application of the Spirit's influences to believers in Christ." To this I reply:

1. The Scriptures nowhere state that this ordinance is significant, primarily, of the operations of the Spirit. While we are told to celebrate the Lord's Supper in remembrance of Christ, we are nowhere told to administer baptism in commemoration or in illustration of the work of the Spirit.

2. While we are told, in epitome, in many places in

the Scriptures, that they were baptized, both men and women, in the name of the Lord Jesus; Acts ii. 38, x. 48, &c.; in no place is it said, in epitome, that they were baptized in the name of the Holy Ghost. Why is this, if the ordinance is designed to show, primarily, the work of the Spirit? John baptized in the name of the Lord Jesus; Peter commanded the people, on the day of Pentecost, to be baptized in the name of Jesus Christ; many of the people in Samaria, believing, were baptized in the name of the Lord Jesus; Peter commanded Cornelius and his household to be baptized in the name of the Lord; but in no case in the Acts are we told that the ordinance was administered in the name, primarily, of the Holy Ghost. This fact, of itself, is conclusive that the apostles considered it to refer, primarily, to the work of Christ. Doubtless, they administered it in the name of the Trinity, for they were commanded so to do; but, in all their references to it, for the sake of brevity, they speak of it in connection with that *name* of whose work it was pre-eminently an emblem.

To the above references we may add the remark of Paul, Gal. iii. 27: "As many of you as have been baptized into Christ have put on Christ." And we nowhere read that they were baptized into the Holy Ghost.

3. The ordinance refers, primarily, to the work of Christ, but, secondarily, also to the work of the Father and of the Holy Ghost. It brings to view the death and resurrection of Christ as our substitute, and our union with him in them, the wonderful love of the Father, who was induced to send his Son upon this mission, and the

work of the Holy Spirit in bringing us into spiritual union with Christ, in purifying our hearts, and qualifying us to walk in newness of life. The Lord's Supper was designed to show Christ's death alone, and, therefore, he commanded his disciples: "This do in remembrance of me." Baptism brings to view Christ's atonement for the sinner, and his personal interest in it, and, as connected with it, all the parts which all the Persons of the Trinity performed in that wonderful event; and, therefore, he commanded his disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost. It is an immersion, then, in order that it may represent a death, a burial and a resurrection. But here, again, we encounter objections.

Objection 1.—"Christ was not buried. His body was only placed in Joseph's new tomb, which was cut in a rock that cropped out of the ground." I answer, this has the singular infelicity of contradicting Christ and Paul. The Saviour said that he would be buried: Matt. xxvi. 12—"For in that she hath poured this ointment on my body, she did it for my *burial*." Matt. xii. 40—"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights *in the heart of the earth*." And Paul says that he was buried: 1 Cor. xv. 3, 4—"For I delivered unto you, first of all, that which I received, how that Christ died for our sins, according to the Scriptures; and that he was *buried*, and that he rose again the third day, according to the Scriptures."

Obj. 2.—"The burial of Christ was an event of no im-

portance. Why, then, should so much stress be laid upon it?" I answer:

1. It was considered of sufficient importance to be mentioned in the Scriptures.

2. While, *in the sight of God*, it may have been an event of little or no importance, *to men* his burial was a fact of the very first importance, since, to them, it was a proof of the reality of his death.

Obj. 3.—“Christ’s death and his resurrection are important; for if the first had not occurred, our sins could never have been atoned for, and if the latter had not happened, our faith would have been in vain. We see, therefore, the propriety of exhibiting these in emblem; but his burial was a mere circumstance to which no great importance could be attached. Now, the form of the ordinance, as you interpret it, is more expressive of the burial than of the death; that which has little or no importance, is brought prominently to view, while that which possesses chief importance, has assigned to it, in the emblem, a subordinate position.”

To this I answer, while I grant that *in the scheme of redemption* the death of Christ is *the* important event, and his burial *in the sight of God* a mere circumstance, I maintain that, for representation by emblem, the burial is the most important event, since that will necessarily imply the other. To bury the body implies that the body is dead, and a burial scene represents, not only an interment, but a death also. The immersion of the subject into the water, represents the burial, and, of consequence, the death of Christ; and the emersion of the

subject represents the resurrection of Christ, as well as the believer's spiritual resurrection to walk in newness of life.

Obj. 4.—“In immersion, as you perform it, the burial of Christ is not properly represented. Your emblematical burial resembles more the interment of a dead body now than in the time of Christ. His body was not let down perpendicularly into a grave, but was, perhaps, carried horizontally into Joseph's sepulchre.” My dear sir, permit me to say, this is nothing but “utter caviling.” When Christ calls upon you to observe points of resemblance, you fix your attention upon points of dissimilarity. Christ gives you an emblematic, and you demand a dramatic representation. According to your principles, a sacrificial lamb under the Mosaic economy could not have referred to Christ, since it was not slain by being nailed to a cross. And you ought to reject the bread and wine in “the communion” as the broken body and shed blood of Christ. Was Christ's body broken exactly as you break the bread, and his blood shed exactly as you pour out the wine? To meet the demands of your present objection, the bread should be formed into the shape of a man's body, and nailed to the cross; and the effigy should be filled with wine, which you ought to draw into goblets, by thrusting a spear into its side. But even then, your drama, would labor under the disadvantage that you could not partake of the bread, since we read, “not a bone of him was broken.” The resemblance between immersion and the burial of Christ, is more marked than that between the breaking

of bread and the death of Christ. But this you take no exception to, while that you cavil at. Christ's ordinances are both emblematic, but they are neither of them dramatic representations.

Thus the import of the ordinance adds another item to the accumulated mass of evidence that baptism is immersion.

CHAPTER V.

THE METAPHORICAL USES OF THE WORD BAPTISM, SHOW THAT ITS FORM IS IMMERSION AND NOTHING ELSE.

THE Saviour, speaking of his approaching sufferings, terms them a baptism : "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Matt. xx. 22. "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Luke xii. 50. Here the word baptism has the same signification that it has in other places, only it has a figurative application. And the form of expression that Christ uses is a figure that contains, as Dr. Carson would say, its own light. Who

would think of using the word sprinkle or pour or purify, to express, figuratively, overwhelming sufferings? Bloomfield, a distinguished pedobaptist scholar, says: "This metaphor of immersion in water, as expressive of being overwhelmed by affliction, is frequent both in the scriptural and classical writers;" Bloom. on Matt. xx. 22. Witsius, another pedobaptist, explains it thus: "Immersion into the water, is to be considered, by us, as exhibiting that dreadful abyss of Divine justice, *in* which Christ, for our sins, was for a time, as it were, absorbed; as in David, his type, he complains, Ps. lxxix. 2—'I am come into deep waters, where the floods overflow me.'"

2. We have already referred to the passages in Romans and Colossians, which speak of baptism as a *burial*. We add, in this connection, Gal. iii. 27: "For as many of you as have been baptized into Christ, *have put on Christ.*" Bloomfield says, the phrase, "have put on Christ," is "a metaphor *e re vestiaria*"—alluding, perhaps, to the soldier, who *put on* or enveloped himself, in the uniform of his prince. Beza says, *Annot. ad Gal.* iii. 27—"Ye have put on Christ." This phrase seems to proceed from the ancient custom of plunging the adult in baptism."

3. The metaphorical baptism of the Israelites in the Red Sea: 1 Cor. x. 1, 2—"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea." The preposition translated "unto," here, is *eis*; and the proper rendering, therefore, is "immersed *into*

Moses in the cloud and in the sea." It gave me all proper concern when the highly esteemed gentleman, "the Presiding Elder of this District," undertook to trace, the other day, the consequences of this translation to the unfortunate lawgiver of Israel: "If *eis* is to be translated *into*, and *baptizo* to *immerse*, the consequence would have been that, as there were six hundred thousand, at least, among the people, an immersion of them all into Moses (to use his own "pregnant language") would have made him more pregnant with Jews than was ever the man among the tombs with devils!" Now, our philology means to be amiable and humane, and I confess that, for the moment, it was staggered *to a proper degree* by the effect it was producing; but then it very soon recovered its equanimity, by reflecting that it would make but little difference, so far as the comfort of Moses was concerned, even though the six hundred thousand had been *poured* into or on him in a constant stream, or even been *sprinkled* into him two or three at a time.

It is the same form of expression as is found in Gal. iii. 27—"As many of you as have been baptized *into* Christ," &c. The mind of Paul was, doubtless, struck by two points of resemblance between the baptism of a believer, and the passage of the Israelites through the deep.

1st. By following Moses into the sea, the waters of which could, they knew, at any time, unite and swallow them up, they exhibited faith in the divine mission of Moses. This passage through the sea was, then, at once an exhibition of their confidence in Moses, and, figura-

tively, the initiating rite into that faith. The believer, in entering into the baptismal waters, professes faith in Christ ; the Israelites, by entering into the sea, professed faith in Moses. The believer, by submitting to the ordinance, is immersed, in emblem, into faith in Christ. The Israelites, by entering into the sea, were immersed, figuratively, into faith in Moses.

2. Another point of resemblance between Christian baptism and the passage of the Israelites, was that they were each a striking figure of a burial and a resurrection. The people, as they descended into the sea, were literally immersed in the sea, though not in the *waters* of it. With the sea, a high wall on each side, and the cloud resting over them, they were entirely enveloped and hid from view. For, as we are told, they were all under the cloud, and baptized in the cloud and in the sea. When they, therefore, descended into the cloudy and watery envelope, they did, as it were, enter into an emblematical grave, and were *buried* out of sight ; and as they emerged again, like the believer rising out of the liquid grave they exhibited an emblematical resurrection from the grave.

Dr. Summers scouts the idea that the apostle makes a figurative allusion to baptism here. *He* understands it quite literally. He says : " To call it a figurative immersion, is to use an unintelligible jargon that contradicts common sense." " But what else can be done by those who are determined not to see that this consecration of the Israelites to the service of God, under Moses, effected as it was by sprinkling, is called a baptism by

the apostle?" Some writers in his denomination advance the idea, that circumcision gave way, at the Red Sea, to baptism. That, as the Moaic rite would disqualify the people for their laborious journeys through the wilderness, God suspended it for forty years, or until the people could enter Canaan; and that the "sprinkling" here at the Red Sea was a substitute for it. That this was not a metaphorical allusion to the rite, but the rite itself. This would seem to be Dr. Summers's opinion, though, I confess, I may have misunderstood him. I shall quote copiously from him, so that the reader may set me right if I am wrong. If we ask Dr. S. how they were baptized? he answers: "Now, Pharaoh and his host knew that the Israelites were not immersed in either, (the cloud or the sea,) though they might be sprinkled with the mist and spray of both," p. 81. The cloud and sea, then, were, conjointly, the administrator, and they were baptized by sprinkling and pouring. On the next page he advances a supposition the very opposite of this, without being, apparently, at all conscious of the inconsistency. But he says (p. 4)—"For several years he has been collecting materials on this subject," (baptism) and, perhaps, both of these were "collected," and therefore put down. This course has, at least, this advantage, that the train of argument which will overturn one, will leave the other intact, and he will stand a chance of satisfying a greater number of readers. It "appears, from the record, that he (John the Baptist) performed the rite, in his own person, as Moses baptized the Israelites in the wilderness; and why may not John have bap-

tized the multitudes in the same way? He could marshal them in convenient order, and sprinkle them, either with or without the bunch of hyssop which was employed by Moses," p. 82. The Israelites, then, had the ordinance of baptism literally administered to them, and Moses was the administrator. We know not which of these is the favorite supposition of Dr. Summers, or whether they struggle with each other for the preference. But let us take the last first. Moses, then, with a bunch of hyssop, sprinkled the people while they were in the sea; for we read: "they were baptized unto Moses in the cloud and in the sea." The number of the people was "about six hundred thousand on foot, that were men, beside children, and a mixed multitude went up also with them, and flocks and herds, even very much cattle," Ex. xii. 37, 38. Now, the same difficulty, enhanced, presses upon our mind, which troubled Dr. S. in the case of the immersion of three thousand on the day of Pentecost, and of the vast multitudes that came to the baptism of John. We cannot see how Moses, even with the assistance of the bunch of hyssop, could sprinkle six hundred thousand men, besides a "mixed multitude" of women and children, in the comparatively short time of the passage through the sea, fleeing, as the people were, from the hot pursuit of Pharaoh and his host. It took John "nearly a year" to baptize "perhaps two or three millions," when, too, it was in his power to "marshal them in convenient order, and sprinkle them either with or without the bunch of hyssop, which was employed by Moses." How long, then, would

it take the Jewish lawgiver to go through the same process, with a like number, without the marshaling? Shall we keep them in the sea nearly or quite a year? This is *my* sum in arithmetic, which I commend to my highly esteemed brother, "the Presiding Elder of this District," while I am addling my brain in trying to work out his. And you will bear in mind, too, that Moses was plying that bunch of hyssop while the *mixed* multitude were fleeing with all their might, changing their relative positions, and mixing up among each other. It would have required the knowledge of omniscience to have distinguished those among them who had already obtained the "baptismal seal." Just fancy Moses running along after the people, out of breath, and uttering the baptismal formula in catches, while he is industriously plying that miraculous bunch of hyssop, and the picture of what appears to be Dr. Summers's idea will be complete. The bunch of hyssop, Dr. Summers, will not serve your purpose; better throw it away, and hide your idea, as well as you can, in the "mist of the cloud" and the "spray of the sea." But, unfortunately, you have no cloud to serve you with its friendly mist. For, I submit, that you need something more than a cloud *in the argument*. A cloud, to serve your purpose, must be elevated *higher than your head*. In your apprehension that it would be of service to the Baptists, you have removed the cloud so far that it cannot aid you with the slightest mist. "The cloud was, by the way, not above, but *behind them*," p. 81. Perhaps, however, it was only the dense cloud—that which was capable of

enveloping the Israelites—that took up its position in the rear. At your command, doubtless, the very lightest *summer's* cloud floated above, and, at the proper time, *dropped down* in the gentlest distillations, when the people were crowded in the comparatively narrow channel afforded by the parted waters. There is no calculating, with certainty, the shape and position which a *summer's* cloud may assume. We are replying to a gentleman of intelligence and honesty—one who occupies, we presume, a deservedly high position in his respectable denomination, and we must endeavor to answer, with all becoming gravity, arguments that he puts forth with a face so astonishingly serious. We will try :

1. “The Israelites were sprinkled by the spray as the wind blew.” To this I reply :

1st. The “strong east wind” blew, not to scatter the water upon the people, but to protect them from it, and pile it up out of their way.

2d. If the spray dashed with violence enough to be carried over the whole width of the column of people, as they passed along, it must have been very disagreeable. Doubtless, the avenue was comparatively wide, which afforded a rapid passage for a mixed multitude of some millions of persons, with their flocks and their herds in flight from a pursuing enemy.

3d. Besides its disagreeableness, such a spray must have contradicted the statement of Moses, that the people passed “on dry ground.” Such a spray would have, as its base, a sheet of water which would not only have thoroughly drenched those nearest to it, but sent streams

along the bottom of the sea, which would have made the people wade in water, instead of passing over on dry ground.

4th. But do tell us how the spray was produced. The water of the sea may, by tempestuous winds, be raised into foam and waves, but they can never be turned into spray, unless they be driven with force against an immovable obstruction. And if it be said that the power which held the water up in a heap constituted the obstruction, then it would have come over upon the people not in spray, but in waves.

Dr. S. argues in favor of affusion as against immersion "on the score of amelioration." "As baptism takes the place of circumcision, there is a strong presumption in favor of affusion. . . . The rigors of the old dispensation are done away in the new. . . . But we submit, that nothing is gained on the score of amelioration, if, instead of circumcising every male received into the church, every male, and female, too, is to be plunged into water, over head and ears, no matter how cold may be the season—how far the administrator and subjects may have to go for a river or pond, or how ill-prepared they may be, mentally or physically, to submit to the plunging operation," p. 78. Now, "we submit, that nothing was gained on the score of amelioration" by the Israelites at the Red Sea. if they were compelled to run the gauntlet between those two walls of water, for hours, drenched to the skin, and blinded by the furious spray, to say nothing of the cloud which was pouring out water upon them all the time. We have no doubt

they would all have preferred to have been "plunged over head and ears" at once, and be done with it. You see, therefore, what exploits Dr. Summers performs at the Red Sea, when he attempts to make "the wind and the sea obey him," and become, conjointly, the administrator of baptism.

2. "But could they not have been baptized by the cloud? Do we not read in the 77th Psalm, 'The clouds poured out water?'" To this I answer:

1st. Paul says they were baptized *in* the cloud, not *by* the cloud.

2d. If the clouds *poured out* water, they were not *sprinkled* but thoroughly drenched, and they passed over not on *dry ground*.

3d. The tempest the Psalmist speaks of, was sent upon the *Egyptians* for their dismay and confusion, and not upon the Israelites. It was composed not only of rain, but of thunder and lightning, and earthquake, and the most tempestuous winds. "The clouds poured out water, the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook." "Thou leddest thy people like a flock, by the hand of Moses and Aaron," Ps. lxxvii. 17, 18, 20.

But the exploits of Dr. S. at the Red Sea are not done when he proves sprinkling by the passage of the Israelites; he demonstrates, as easily, infant baptism by it. "A baptism, by the way, of men, women and children—a clear case of 'baby-sprinkling,' to borrow a favorite and

classical phrase from those who have courage enough to turn sacred things into profane ridicule," p. 81. Nothing is lacking to put a finishing touch to this, but for us to add, yes; a clear case of the baptism, too, of "the flocks and the herds—even very much cattle!" Such puerilities are doctors of divinity guilty of! It would really seem as if this subject of baptism is consecrated to puerilities.

4. A like resemblance to baptism was suggested to the mind of Peter, by the salvation of Noah and his family, in the ark: 2 Peter iii. 20, 21—"Where once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Peter saw, in the case of Noah's ark, the "figure" of a burial and a resurrection, and he compares it, in this respect, to the ordinance of baptism. Is there any "figure" of a resurrection exhibited in sprinkling or pouring? Nothing but an immersion and an emersion in the ordinance will correspond to the "figure" which seems to have been in the apostle's mind. But it is objected that Noah and his family were in the ark, and not in the water, and, consequently, they were neither immersed in nor buried under the waters. To this I reply, that for all the purposes of the *figure* they were both immersed and buried under the water. Dwelling in the ark, they were far below the surface of the waters

of the deluge, and emerging when the ark rested upon Ararat, like the believer rising from the baptismal waters, they exhibited, in a figure, the resurrection from the grave. Is it objected again that this shows an immersion of the ark, and not of the people? I answer, just as an interment, at the present day, shows the burial of the coffin, and not of the corpse in it. But understand the passage any way you please, and then tell us how sprinkling or pouring can exhibit a "figure" of a resurrection.

5. The metaphorical allusions to the baptism in the Holy Ghost, prove that baptism is immersion. In all those passages that speak of being baptized *with* the Holy Ghost, *en* is used, and it should be translated *in* the Holy Ghost. "I, indeed, immerse you *in* water, but he shall immerse you *in* the Holy Ghost." The metaphor supposes the Holy Spirit to be the medium into which the believer is immersed, and with whose influences he is imbued. On the day of Pentecost the Spirit descended, with the sound of a mighty rushing wind, and, metaphorically, "filled the house, surrounding, and covering, and immersing the disciples." If the Spirit "filled all the house where they were sitting," those that were sitting there were immersed in the Spirit, though there was no "plunging process," to use Dr. Summers's favorite phrase. "But how can we be immersed in the Spirit as a medium?" Metaphorically; as we can be immersed in joy, in debt, in care, and in ten thousand other things. We give our opponents a metaphor, and they object to it, that it cannot be interpreted literally.

On their principles, if they read that under a pathetic speaker, the hearers were *drowned* in tears, or *hung* with rapture *upon his lips*, they would either hang all the hearers suspended from the labials of the orator, and suffocate them in their own tears, until they are literally dead, or convict the reporter of falsehood. We can do no more than to refer them to the phraseology of Scripture. John says: "I was *in* the Spirit on the Lord's day." We are exhorted to "live *in* the Spirit." "If we *live in* the Spirit, let us also *walk in* the Spirit." If we can *be in*, or *live in*, or *walk in* the Spirit, in any sense, in the same sense we can be *immersed* or baptized *in* the Spirit.

6. Numerous other metaphorical allusions show, as significantly, the form of the baptismal rite. We shall content ourselves simply to quote some of them without comment:—"Arise and be baptized and *wash away* thy sins." "That he might sanctify and cleanse it (the church) with the *washing of water* by the word." "*Born of water*, and of the Spirit." "*The washing of regeneration*," &c. All the allusions to the ordinance, with one voice, testify that its form is immersion. In the language of the pedobaptist, Neander:—"Baptism was originally administered by immersion, and many of the comparisons of St. Paul alluded to this form of its administration; the immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent the second birth, the death

of the old man, and a resurrection to a new life." Ch. Hist., p. 197.

We have now proved that the Greek word *baptizo*, which the Saviour used, means to *immerse*, and nothing else; that, in all those cases of baptism in the Scriptures, where the circumstances are given, the ordinance was administered by immersion; that, in all those cases where details are not given, there is nothing inconsistent with immersion, but many hints given which imply it; and that the import, and all the metaphorical allusions to the ordinance, teach, with one voice, immersion. Surely, this constitutes a cloud of witnesses, whose testimony should leave not one shadow of doubt upon any unprejudiced mind. The Scriptures, when interrogated on the subject, cry out, with multitudinous voice, and without one note of discord—"Immersion, and nothing else." But we have corroborative arguments further.

CHAPTER VI.

CORROBORATIVE ARGUMENTS.—THE TESTIMONY OF THE
GREEK CHURCH, AND OF ECCLESIASTICAL HISTORY.

1. It is a significant fact, and one that ought to be conclusive in determining the signification of the Greek word *baptizo*, that the Greek Church, from the introduction of Christianity until the present time, have administered the ordinance by immersion. They listen, with derision, to the arguments that are advanced to show that the word *baptizo* means to sprinkle or to pour. They are affected by these arguments in the same way that you, my dear reader, would be, should one gravely attempt to prove to you that the English word *immerse* means to sprinkle. "The members of this church are accustomed to call the members of the Western Churches 'sprinkled Christians,' by way of ridicule and contempt;" and, like the Baptists, they immerse all such as come to join their communion. It is no answer to this argument to tell us that they practice many superstitions. Their testimony is introduced here to show the meaning of the Greek word; and, on this point, it is conclusive. That the fact of their practicing uniformly immersion, may not depend simply upon my assertion, I shall introduce the testimony of standard pedobaptist writers. Dr. Wall, the distinguished author of the "History of Infant Bap-

tism," says: "All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, (that is, practice immersion,) in which third part of Europe are comprehended the Christians of Graecia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia, and so on; and even the Muscovites, who, if *coldness of country* will excuse, might plead for a dispensation with the most reason of any." Hist. In. Bap. p. ii., c. 9.

Prof. Stuart says: "The mode of baptism by immersion, the Oriental Church has always continued to pursue, even down to the present time. The members of this church are accustomed to call the members of the Western Churches, 'Sprinkled Christians,' by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but immerse; and that baptism by sprinkling is as great a solecism as immersion by sprinkling; and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and corruption which would destroy its significance." ("The Mode of Baptism," p. 76.)

2. Another fact, strongly corroborative of our argument, is that *for thirteen hundred years, the practice of immersion prevailed throughout the Christian world.* It is not my design to enter into the investigation of the teachings of ecclesiastical history, further than to develop this fact. If we can prove this from the writings of pedobaptist historians and authors, it will testify, strongly, in corroboration of the argument as we have drawn it from the Bible.

Our opponents maintain that if we admit the testimony of history, in behalf of immersion, we should not rule it out when it testifies in behalf of infant baptism. But there is this difference between the two subjects, that, while infant baptism can be traced back to the close of the second or the middle of the third century, immersion can be traced back to the very time of the apostles and primitive christians. In the case of immersion, the chain of connection extends back from the fourteenth century to the very time of Christ; in the case of infant baptism, the links that constitute the history of the first two centuries, at least, are entirely wanting. We may admit, therefore, the testimony in regard to infant baptism, and show that the very silence of history, during these important centuries, constitutes a conclusive testimony that it is not an apostolic institution.

Neander, in his Church History, p. 197, says: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration."

Prof. Stuart closes the citation of many authorities by the following concession: "But enough. 'It is,' says Augusti, 'a thing made out,' viz: the ancient practice of immersion. So, indeed, all the writers, who have thoroughly investigated this subject, conclude. I know of no usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this," p. 359. He adopts the following from

Brenner : “Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited.”

Calvin says :—“The word baptize means to immerse, and *it is certain* that immersion was the practice of the primitive church,” (Inst. Art. ‘Bap.’) Dr. Wall, author of Hist. Infant Bap., maintains that immersion was the practice of the primitive church, and remarks : “This is so plain and clear, that one cannot but pity the weak endeavors of such pedobaptists as would maintain the negative of it. ’Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so.”

The last authority I shall quote, is that of Bossuet, a Catholic, Bishop of Meaux :—“John’s baptism was performed by plunging. In fine, we read not in the Scriptures that baptism was otherwise administered; and we are able to make it appear, by the acts of councils, and by the ancient rituals, that *for thirteen hundred years* baptism was thus administered *throughout the whole church*, as far as was possible.”

Nothing is more reasonable than that the primitive Christians should, for the first century, or for some time immediately succeeding the ministry of the apostles, follow literally the rites of the church as they were administered by the apostles. For a corruption of the ordinances it required a lapse of time, and a generation remote from the disciples, among whom superstition had

made inroads. Now, the testimony of ecclesiastical history is, that from the time of Christ for thirteen centuries, immersion was practiced universally as Christian baptism, "as far as was possible." This is so clear that, to use the language of Dr. Wall, one cannot but pity the weak endeavors of such as would maintain the contrary.

My dear reader, is it possible for any unprejudiced mind to resist this accumulated mass of evidence? We have shown you that the New Testament, in Greek, teaches immersion, even more clearly than the New Testament in our present English version; we have shown you that those who speak the Greek as their mother tongue, testify that *baptizo* signifies to immerse, and that they tolerate sprinkling for baptism no more than do the Baptists; that ecclesiastical history teaches that immersion prevailed for thirteen hundred years from Christ, and we have answered and turned against our opponents, all the objections they have urged. We ask you, then, as one who acknowledges the right of Christ to rule in Zion, and your duty to obey—as one who trembles at God's word, how can you suffer prejudice or early education, or the influence of association, or the pride of consistency, or any other consideration, to influence you to reject this testimony, and persist in refusing to submit to the ordinance as Christ and his apostles have delivered it to you?

Perhaps you say, there are still difficulties and objections of a general nature, which I have not yet touched, that must first be removed before you can receive the

conclusion to which my argument arrives. There is nothing, however self-evident, against which objections cannot be raised. Men have objections even to the reality of their own existence, in spite of the testimony of their consciousness and their senses. Those objections we shall consider ; but take care, in the presence of the heart-searching God, that the wish, to you, is not father to the thought—that your *wish* that the objections may be valid, may not be the originator of the belief that they are valid. Will you pray the Lord, therefore, that your mind may be divested of prejudice, and that you may be able to read on further, with a sincere desire to ascertain and to do his will ?

Your general objections we will show you to be weaker, if possible, than your particular ones. To do so, however, will require another chapter.

CHAPTER VII.

GENERAL OBJECTIONS.

OBJECTION 1. “Modes, in the worship of God, are not essential. We are commanded to pray, but the mode of our supplication is not essential. Whether we pray in a standing or kneeling posture, or prostrate upon the

ground makes no difference. It is at the heart that God looks. The Lord's Supper was administered, by Christ, first, in the evening, in an upper chamber, at a table at which those partaking reclined. Not even do you consider that all these things are necessary for the validity of the ordinance of the Lord's Supper. You do not spread a table in an upper room, and recline at it, &c. Why, then, should so much stress be laid upon the mode of baptism?" I answer, because the "mode of baptism" is baptism. This is as tautological as to say immersion is immersion. The *circumstances* of the administration of the Lord's Supper are not material, because Christ has not commanded them. All he requires is that we should EAT BREAD, and DRINK WINE, in remembrance of him, and to show his death until he come. When, therefore, in a church capacity, we eat the broken bread, and drink the wine poured out, we administer, in a valid way, the ordinance of the Lord's Supper. Should any one, reasoning upon your principles, substitute any thing else for bread and wine, or, taking the bread and wine, should *smell*, and not *eat* and *drink*, he might engage in a very impressive ceremony, but he would not be partaking of the Lord's Supper. In like manner, the *circumstances* of immersion are of no importance. The administrator and subject may go into the water with or without "baptismal robes;" the water used may be running water, or a pool, natural or artificial, out of doors or in the house of worship; administrator and subject may both go into the water, or the former may stand on the bank or outside the pool; the subject may be

immersed with the face downward or upwards, or he may be immersed under the water perpendicularly, if it is deep enough. All these are modes of immersion, and we have no controversy with those who select one different from that which we practice. Christ commands an immersion, and there is no baptism without an immersion.

Obj. 2. "Immersion is an inconvenient ordinance. It is not every locality that furnishes the requisite depth of water. And, besides, how inconvenient to leave the house of worship, and go to some distance, to seek a river, creek or pond." To this I answer :

1st. On the same principle, the worship of God is a very inconvenient duty. It is not every locality that furnishes the requisite protection to a worshipping congregation, from the scorching sun and from the inclemencies of the weather. We have to provide for the regular worship of God by building meeting-houses and other places of shelter. And, in the same way, and with much less expense and trouble, we can provide conveniences for baptism if nature does not furnish them ready to our hand.

2d. You speak as if you suppose that there is something sacred about a meeting-house, and that God can be worshipped nowhere else. This, my dear sir, smacks very much of Popery and Puseyism. The house has been consecrated ; therefore, the ordinances are to be administered nowhere else. Nay, it even excels Popery ; for Romanism permits midwives to sprinkle, in certain cases, infants in the houses of their parents. No person,

whose baptism is recorded in the Acts of the Apostles, had the ordinance administered to him in a meeting house, for none existed at that time. But if you esteem it a matter of any importance, I do not object. This is one of those circumstances that may be left to the convenience, and even to the taste of the churches. You can do as the majority of Baptist churches in the cities, and have a font constructed in your house of worship; and it will cost you no more than the bells with which you assemble your congregations.

Obj. 3. "Christianity is designed for all times and places. We argue, therefore, that Christ could not have required immersion exclusively, for, in some places, it is impossible because of the cold, and in others because of the scarcity of water." This objection is best answered by facts :

1st. As to the cold : It is a fact that the Greek Church extends, in its territory, from the Mediterranean up to the Frozen Sea—the region of "thick-ribbed ice;" yet they have always practiced immersion. "The Muscovites, if *coldness of country* will excuse, might plead for a dispensation with the most reason of any." (Dr. Wall.) In all the continent of North America, from the Gulf of Mexico up to Baffin's Bay, wherever pedobaptists are found, there, also, exist Baptists. No inhabited region has yet been found too cold for the existence and the practices of "immersionists."

2d. As to the scarcity of water : Wherever there cannot be found a sufficiency for immersion, in that place there is not sufficiency of water to sustain animal life.

Wherever the region supplies water enough for the necessities of a family, it supplies enough for the baptism of a family. Why, *one* perennial spring can furnish water enough to immerse the whole population of Charleston, if it be properly husbanded. The desert of Sahara, in the greater part of it, refuses the requisite supply of the element for baptism, but we never expect to be called on to baptize any one there, since the same scarcity of water has made it an uninhabited region.

Obj. 4. "Immersion is sometimes dangerous, and feeble ministers cannot attend to it, because (1,) it exposes them to risk of health, and (2,) because its performance is so laborious that they lack the strength." "How, it may be asked, can invalids be baptized, except by sprinkling or pouring?" Summers, p. 79.

This contains three points; (1,) danger to subjects that are invalids; (2,) danger to administrators that are invalids; (3,) labor to which it subjects feeble ministers.

1st. Dr. S. says: "It is absurd to talk about their being preserved from the dangerous effects of immersion by a special providence—that is to say, a miracle; for facts, as well as reason, prove that God is not so profuse in his outlay of miraculous influence." To all this, we have to say that, if the health of a believer is such as to make it dangerous for him to be immersed, it is not his duty to be immersed so long as that state of health continues—just as it is not his duty to attend upon the preaching of the word when confined to his bed by disease. It was not the duty of the thief upon the cross

to be baptized while hanging upon the tree. The exaggerated notions, however, of the dangers attendant upon immersion, spring entirely from a *religious hydrophobia*. Our brethren would see, if they knew more of themselves, that they shudder not so much at the physical as at the religious consequences of going into the water. Who has ever heard of any, even the most delicate female, that has been injured by obeying the Lord in baptism? During a ministry of some years, in which I have administered the ordinance, in mid-summer and mid-winter, to some hundreds of subjects, no such case has come under my own observation; nor have I seen a citation of any such, by any of our opponents, in all the books and pamphlets they have published against immersion. Surely, among the million or so of baptized persons in the United States, one case of injury from immersion could be found, if this argument has any foundation. God does not require his ministers to preach when their health disqualifies them for the work, nor does he, by a special providence or by miracle, preserve them from the consequences of their imprudence. In like manner, when the believer's health is such as to disqualify him for submitting to Christ's ordinance, while the disability continues it ceases to be his duty. God releases him from the obligation, and does not accept of a substitute of his own invention, which he submits to from a superstitious notion of the virtues connected with the watery rite.

2d. It is objected again that God cannot have required immersion exclusively, since it is dangerous for some

ministers to go into the water. On the same principle, you might argue that He could not have ordained preaching, since it is dangerous for some ministers to preach. Many of our most valuable brethren are incapacitated for officiating in the pulpit, in consequence of affections of the throat, and other diseases. Therefore, on your principles, God could not have ordained, by the foolishness of preaching, to save them that believe; for he would not have required of all his ministers, that which some of his ministers are physically unable to do! When ministers are, on account of disease, disqualified for preaching, painful as it may be, let them give place to others that are not; and when their health is such as to forbid their going into the water, let them give place to others who are not so disqualified. I have met, within the range of my travels and acquaintance, some scores of ministers who are physically unable to preach, but I am yet to see, for the first time, the Baptist minister who, though able to preach, feels that his health would be risked by going into the water.

3d. A third difficulty in the way is, that some of God's ministers are not blessed with bodily strength, and, therefore, the labor of immersion is too great for them to perform. One who knows nothing of the subject, would think that it would require the strength of a Hercules—nay, that even Hercules himself would have reason to be thankful that the exhausting work is not of frequent occurrence. Dr. Miller's sympathies are excited in behalf of Baptist ministers, and he does all he can to argue them out of the notions which lead them to such ex-

hausting and laborious work. "Those," says he, "who have witnessed a series of baptisms, by immersion, know how arduous and exhausting is the bodily effort which it requires." No wonder it is laborious, when "to immerse a single person," he says, "with due decorum and solemnity, will undoubtedly require from five to six minutes." But he descends to specifications and particulars: "A gentleman of veracity told the writer that he was once present when *forty-seven* were dipped in one day, in the usual way. The first operator began and went through the ceremony until he had dipped *twenty-five* persons, when he was so fatigued that he was compelled to give it up to the other, who, with great apparent difficulty, dipped the other *twenty-two*. Both appeared completely exhausted, and went off the ground, into a house hard by, to change their clothes and refresh themselves," p. 90. How fortunate it was that *two* "operators" were present. Perhaps it was for this reason that the Saviour sent out his disciples *two and two*. After this, let no one wonder that the ministers of Christ are called *laborers*. Let us take courage, however, by the reflection that this is the testimony of one *who knows nothing* of the *subject* by experience. We never yet heard the Baptist minister complain of the "severe and exhausting efforts; and we never yet saw the one who was too feeble to administer the ordinance, *who was strong enough to preach*. Such statements as these are calculated only to amuse those who are in the habit of immersing. The chief exercise of strength that is requisite, is used in placing the subject under the water—the

upward pressure of the element, and the effort of the subject will well nigh do all the rest, provided the water is of sufficient depth. And as to five or six minutes—while it would take Dr. Miller to say, “it is a physical impossibility,” and Dr. Summers to add, “it is alike absurd and gratuitous,” a Baptist minister, who understands his business, can administer the ordinance in less than one. And should he have, to use Dr. Miller’s language, “an individual of large stature, or more than common corpulency” to baptize, to give confidence to the subject and the spectators, he can take an assistant with him into the water—a course that is uniformly observed by some of our ministers.

Obj. 5. “Immersion is an indecent rite.” What do you mean by this? Do you mean to say, that either because of the want of taste and judgment in the administrator, or because of a lack of means at his disposal, the ordinance is sometimes administered in a bungling and unimpressive manner? If so, I acknowledge it. Too often, because of the uncouthness of the administrator, or the carelessness of the churches, in not securing a sufficient supply of pure water, are we compelled to witness, with pain, God’s impressive ordinance marred and brought into contempt. But this is the fault of those who administer the ordinance, and not of the ordinance itself. In like manner, we sit in the house of God and listen with pain while a blunderer is bringing preaching into contempt; but we never fail to discriminate between preaching and the preacher.

But, perhaps, this is not your meaning. Perhaps your

remark about indecency is confined to the baptism of a female. Why is it indecent for a female to be immersed? Is it because she is not properly clad? But this need not be the case. If she is not properly clad, it is not the fault of the ordinance, but her own. That prescribes not how she shall be dressed, and if she has not sufficient taste and judgment to suit a man of your fastidiousness, the fault is her own—or *yours*. Is it to you, as to Dr. Summers, indecent, “under any circumstances,” because she goes into the water with “a person of the other sex?” Then permit me to say, my dear sir, with all proper respect, that the “indecency” is in your own heart. “To the pure all things are pure; to the impure there is nothing pure.” When you witness an immersion, the man by your side is solemnly impressed, and affected to tears, while in *your* mind unworthy thoughts are aroused. Why the difference? The cause is not in the scene, but in your own mind. How astonishing it is that this charge of indecency is brought against an ordinance by those who will themselves administer it to any “adult” female who “chooses” it!

Obj. 6. “But though I should waive all my objections against immersion, and grant that it alone is baptism, I have such an utter abhorrence of the bigotry and exclusiveness of the Baptists, that I could never consent to unite myself to them.” You express yourself in terms very strong, and not unreasonably flattering to us. We have not asked you as yet, however, to join the Baptist churches. All we have done is to urge you to submit to the ordinance as Christ has instituted it. “Not ask

us to join the Baptist churches? Why, you do not even admit that there is any other church than the Baptist." With all my exclusiveness and bigotry, I have never said that the communion to which you belong is not a church. "But would you not immerse one of our members who had been already immersed by a Methodist minister, if he should join your communion?" Yes. "There can be no reason for this, other than because of your belief that the Methodist is no church. You re-baptize our members, not because they have not been immersed, for that question you never ask; nor because the officiating minister had not been immersed, for upon this point you never make any inquiries either. And you know that we have many immersed members in our communion, some of whom came over from you to us. You must re-baptize our members, then, because you think we are no church, and that our ministers are, therefore, without credentials. It must be because you maintain that yours are the only true churches, possessing a regular descent from the apostolic, and, therefore, possessing among yourselves, exclusively, the right to administer the ordinances. And this claim, permit me to say, is sufficiently ridiculous, when the Baptists, as a denomination, can trace themselves back no further than to the fanatical Anabaptists of Munster; and those of this country owe their origin to Roger Williams, an unbaptized man, immersed by a layman, himself unbaptized. Curious successors of John the Baptist, when you owe your origin, as a people, to Roger Williams, who had no position at all in the line of succession from

the 'man sent from God.' Surely, if, upon such principles, the Methodists are not authorized administrators, neither are you. If your denomination had not sprung from Roger Williams, your principles would have restrained you from administering the ordinance until you had clearly traced the line of succession from the first Baptist down to yourselves; *with* your acknowledged connection with Roger Williams, your principles utterly forbid you to administer the rite." Really, I must say you do not spare us in this; and if we are not now ashamed of our "bigotry," you may well nigh despair of ever producing in us such an emotion. And I must say, you have not spared me either, for you have given me topics enough to write a book on. What you say does look very reasonable, and I have no doubt but you think you have put the Baptists *hors du combat*. Let us see, however, if we cannot, by some means, rescue them out of your hands.

There are many topics embraced in this objection. (1.) Do we consider the Methodists a church, or a branch of it? (2.) Do the Baptists maintain that a regular succession from the apostles is necessary to constitute their religious associations churches, and to qualify their ministers for administering the ordinances? (3.) Did the Baptists, in the Old World, owe their origin to the so-called Anabaptists of Munster, and in this country to Roger Williams?

Let us take these up as so many distinct questions:

1. Do we consider the Methodists a church, or a

branch of it?*" This belongs more properly to a discussion on church government than to the topic which is the subject of this essay. But, as you have made it necessary, I will answer it, making first, however, the proper discriminations. Are the Methodists Christians? Without reserve, I answer, yes; as much so as others who profess to be. Are the Methodist ministers, ministers of Jesus Christ? I answer, yes. Is the *Methodist denomination in Georgia* a church of Christ? No; nor is the *Baptist denomination* in Georgia a church of Christ. *The organized body at "Antioch"* is a church, and so is the *organized body at "Centre"* a church, (or *ekklesia*,) though, in my opinion, a defective one. I grant that the religious body at Centre is a church, though my Methodist brethren deny it, and maintain that it is a *society* in the Methodist Episcopal Church, South. I find, in the New Testament, but two senses in which the word *church* is used, in connection with Christ's people: (1.) The whole body of his redeemed people in heaven and in earth; as—"The general assembly and church of the first-born, which are written in heaven;" and (2,) a particular local society of christians—an assembly (or *ekklesia*) that maintain the worship of God, and the ordinances of Christ; as the church at Jerusalem, the church at Corinth, and the churches (not the church) of Judea. And I do not read any where in the New Testament, about "branches of the church."

* The Methodist denomination is singled out because this inquiry was specially propounded to me by one of its ministers, the Presiding Elder of this District.

2d. "Do Baptists maintain that a regular succession, from the apostles, is necessary to constitute their organized religious assemblies churches, and to qualify their ministers to administer the ordinances?" This question originates in the superstitious notion that there is some mysterious and efficacious influence committed to what is called the church, which is transmitted from generation to generation, and which does not deflect out of the direct line of apostolical succession; and that, consequently, no one can be saved, unless he is, in some way, connected with the church. We give a monopoly of such superstition and nonsense to Romanists, and those who affiliate with them—we leave it to some of our opponents to prate about a mystical virtue in the church, or an invisible gift, transmitted down by priestly manipulations, through succeeding generations of ministers.

There never was a people more misunderstood than are the Baptists. While they are accused of putting up a claim to the exclusive possession of the mystical influence, of which the church is the supposed repository, they are about the only people that reject such a claim; and are in conflict with nearly all the rest of the Christian world, because they deny the existence of such an influence. According to their principles, the only influence which the church possesses, consists in the truth of which it is the repository, in the holiness of its members, and in the blessing of God upon the means of grace they wield. They do not consider that priestly designation is necessary even to authorize their members to preach. According to their opinion, all can do so, if they preach

the truth, and can get a congregation to listen to them; and it is even the opinion of many that, as Ananias baptized Saul, so can any one, in good standing, administer the ordinance of baptism, provided there is a necessity for it.

Baptists maintain that the only apostolical succession consists in holding the doctrines and the practices of the apostles. If their churches are constituted according to the pattern given in the New Testament—if they hold the doctrines and maintain the practices of the apostles and primitive Christians, they, for that very reason, are successors of the first churches, and nothing else could make them so. Nay, they go further: If the aborigines in the interior of Africa should by some means, get possession of copies of the Scriptures, and, by the grace of God, without a preacher, were made wise unto eternal life, and were to organize worshipping assemblies, after the pattern of New Testament assemblies, such bodies would not only be true churches, but constitute a part of the regular succession from the primitive churches. “What! even though they had to baptize themselves?” Yes; even though they had to baptize themselves. The necessities of the case would plead their excuse, and render the ordinance valid, even though the first administrator had himself never been baptized. “This position you take now impelled by the exigencies of the argument. You know there is no other way to escape the difficulty growing out of your connection with Roger Williams, and because you are conscious you cannot trace the Baptists beyond the time of the Munster insurrection.”

To this I answer: (1.) Whatever may be *my* motive, I but state what has been the opinion of the Baptists in all time. You cannot find, in the writings of any of our standard authors, from the time of the apostles unto the present day, a sentiment that will conflict with it.

2. As to Roger Williams: we do not feel ourselves at all embarrassed by our connection with him, such as it is. He did but right in submitting to the ordinance at the hands of Ezekiel Hollyman, or any other whom the church might have appointed; and the necessities of the case made it as valid as if it had been administered by the Apostle Paul himself. It was an immersion in the name of the Trinity, by the most suitable administrator that could be found, and was, therefore, a baptism. The church has a right to designate any one, with his consent, to the ministerial office, and has the same right to appoint to any other office or work; and the church at Providence appointed Mr. Hollyman to baptize Mr. Williams.

At the present day, and in this country—a country abounding in Baptist churches—a company of unbaptized believers would not organize themselves into a church until they had submitted to the ordinance from the hands of one who had himself been baptized; and this, too, not because there is any invisible efficacy possessed by those who occupy a position in a fancied line of apostolical succession, but, because, having no necessity to plead, it is their duty to use the agents that come up most nearly to the scriptural requirement.

3. The embarrassment you ascribe to us exists only in your imagination. If you were better informed, you would express yourself differently. It does not seem to be known to you, but the fact is, that Roger Williams's baptism died with him. His pastorship in the Providence church continued not more than four years, (some say two,) and he administered the ordinance to no individual who subsequently became a minister. See how easy it is to remove this mountain of difficulty. Even if we believed in the nonsensical notion of the necessity of succession from John the Baptist, Roger Williams would not constitute a straw of difficulty in our way. And yet, in your own mind, you have been accusing me of special pleading to remove this difficulty.

It is simply amusing to us, when we hear you say that the Baptists of this country originated with Roger Williams, or with any other man. Baptists are made so by a belief of the truths of God's Word, and a literal obedience to the commands of the King in Zion. "Who was the founder?" asks Dr. Summers, indignantly, (p. 189,) "who was the founder of 'the denomination' in this country, but the incessantly lauded and almost canonized Anabaptist, Roger Williams?" We can excuse Dr. Summers's solecism in language by the consideration that his association and reading disqualify him for knowing any better. The great ecclesiastical organization with which he is best acquainted, can trace its history back to one man as its founder, and in the simplicity of his heart he thought the same must be true of those he was assailing. And not being in a very good

humor with them, because they press him with many "evils," he is glad, in tracing their pedigree, to stop at Roger Williams in this country, and with the "pestilent Anabaptists" of Germany, because he thinks, by doing so he can be more offensive.

Wherever the seeds of unadulterated gospel truth are sown and take root, there spring up Baptist churches; and wherever such are organized, they call no man master and founder, but are built upon the apostles and prophets, Jesus Christ himself being the chief corner stone. What though their enemies may prove that the much maligned "Anabaptists of Munster" were as bad as they represent them—what though it may be shown that all, save one, of the Baptist churches in these United States, are erroneous in doctrine and corrupt in practice—that one which should preserve its purity, would be as really and as fully a church of Jesus Christ, in all its proportions and with all its privileges, as it would be though all the rest had maintained a steadfast adherence to the faith, and could all trace their origin back to primitive churches, by a chain extending through the distance of eighteen hundred years, with every link of it shining with undimmed lustre.

Roger Williams may have been the founder of the Providence church in the sense that he was instrumental in its organization; but writers betray their ignorance of Baptist polity when they speak of *the* Baptist church in America, and of any individual as the founder of it. This is as great a figment of the imagination as "the visible church catholic," which many speak of who draw

their notions more from the dogmas of corrupt human hierarchies, than from the teachings of the New Testament. If there were no Baptist church in this country, and a company of believers were to organize one, after the New Testament pattern, it would not only be really and truly a church of Jesus Christ, but it could, like all other Baptist churches, trace its origin to the Saviour and his apostles.

What difference, then, does it make with us, whether those troublesome people at Munster were orderly or disorderly, fanatical or reasonable? Every Baptist church is independent, not only of all those in the present, but of all those in the past. It obtains its existence not from a long line of ancestry—it receives its vitality and authority, not from conferences, and synods, and councils, and Popes, but from God's truth; and it owes allegiance to none but Christ, the great head of the church.

But you ask me: "Do you grant, then, that the Baptists had no existence in ecclesiastical history anterior to the Munster insurrection?" I answer: (1.) If I were to grant it, that would be admitting that our churches, of the present day, are not, scripturally, the legitimate successors of the apostolic churches. Though, after the revelation of "the man of sin"—from whom you trace your descent—all organized churches, after the primitive pattern, had become extinct, and there had been an interregnum for never so many centuries, the mould in which the first churches had been cast, and the charter upon which they had been organized, was

still preserved. Whenever, therefore, God's providence opened the way, and God's grace furnished the means, and churches were formed, they were churches not because they were parts of an uninterupted chain up to the apostles, but because they were organized after the primitive pattern, and held the apostles' doctrines and the apostles' practices.

But (2,) those holding the peculiar sentiments of the Baptists of the present day, have existed in all ages of the world, from apostolic times to the present, our opponents themselves being judges. Under the various names of Disciples, Christians, Montanists, Novatianists, Paulicians, Paterines, Waldenses, and Albigenses; Mennonites, or German Anabaptists; Petrobrussions, Henricians, Arnoldist, Leonists, Cathari, Hussites, Picards, Lollards, Wickliffites, and Baptists, they have existed in all ages, from the Saviour unto the present time. And even those German Anabaptists, to whom you grant we can trace our origin, ran back, in their history, into the remote depths of antiquity. Mosheim, a standard historian with you, and as bitter an enemy to the Baptists as Dr. Summers or any one can be, says:—"The true origin of that sect which acquired the denomination of *Anabaptists* by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is, of consequence, extremely difficult to be ascertained." Vol. 4, p. 429. A regular succession, in continuous series

from the apostles, is not necessary to us ; but, you perceive, we have it. Dr. Summers, on the other hand, cannot claim even this for himself, without passing first through the English Church and the Pápal apostacy—nay, he would fail even then, for he would find his series, such as it is, to stop with the rise of the Romish hierarchy.

But I have long since perceived that you are anxious to return whence we started, that you may take advantage of what you consider my concessions. I have no doubt that you have been congratulating yourself with the idea that you have me surrounded by a network of concessions, which I shall not be able to break. Very well ; we shall see. You are at liberty to make the most of my concessions. “ You said, just now, that you considered the organized body at Centre a church, though, as you qualified it, a defective one.” Yes ; you quote me correctly. “ You said, that the ordinance administered by Ezekiel Hollyman was a valid baptism, and that a church could be organized in Africa, in the case supposed, without a preacher, and the members could mutually baptize one another ?” Yes. “ Well, then, the question I have to propound to you is this :— Suppose the ‘ preacher in charge’ of what you call Centre Church, should immerse a believer, would it be a baptism which you would recognize ?” Yes ; if he and the church meant to express the belief that the immersion of a believer is alone baptism, and if the administrator had himself been baptized ; or if not, if the church and the subject could not find an administrator who

comes up more fully to the scriptural requirement. You perceive, then, that in order to derive any advantage from my supposed concessions, the church at Centre, defective or otherwise, must, like the church at Providence, hold to the immersion of a believer as the only scriptural baptism. "Well, then, I will ask you another question:—If the whole Methodist denomination, which you do not grant to be a church, were to abolish infant baptism, and hold exclusively to the immersion of a believer, and all its members should submit to it, would you, in that case, re-baptize any of their members who should come over to your communion?" No. Though the Methodist denomination do not constitute a church, after the New Testament pattern, any more than do the Baptist denomination, yet, as baptism is the only question under consideration, the irregularity in church organization does not vitiate it, if it conform, in good faith, in form and subject, to the scriptural requirement. Whatever defect there may be in church organization, is obviated by the act of the applicant for admission to our communion; for his coming to us would be a voluntary renouncement of the ecclesiastical polity with which he had been connected. "But I cannot see why you would deny that to a part, which you would grant to the whole. If the whole Methodist denomination believe and practice believer's immersion, you will recognize it as valid; but if any persons of the large class in the Methodist denomination, who believe in, and have submitted to immersion, should unite themselves to you, you will re-baptize them. If the immersion of all, according to

your principles, be baptism, surely the immersion of a part must be baptism too. I see not how you can reconcile these things; and I shall be glad for you to explain yourself to me, if you can." There is nothing more easy. We shall give you our reasons frankly, assuring you, at the same time, that we do so not with the design to be offensive. And we beg to say that, while we have singled out the Methodist denomination, at your instance, we wish our remarks to be understood to be as applicable to all other denominations of like views and practices.

We cannot consider that, with their views, the Methodists have any such thing as Christian baptism among them. True, their Discipline provides that any one may be immersed who "chooses" it, but then it prescribes two other mode, which the people are taught to consider more scriptural, significant and decent. While the Bible insists there is one Lord, one faith, *one* baptism, they prescribe, as we believe and maintain, though they deny it, *three* baptisms. The true form of the ordinance is placed in the lowest position, and seems to have been admitted by way of compromise, and with the design the more effectually to destroy it. The Discipline grants to the people the right to "choose" immersion, but the chief influence of the denomination, and of nearly all its writers and preachers, is used to prevent such choice. And whenever "weak consciences" doggedly persist in demanding immersion, the rite, in nine cases out of ten, is administered as something which they cannot help, and of which they are ashamed. Besides this,

they have connected with their notions of the ordinance, the baptism (or sprinkling) of infants, which has been, of all others, the most fruitful source of corruption in the so-called church of Christ, and which, if it could be successfully carried out, would banish true scriptural believer's baptism from the earth.

Having such views of the nature and tendency of the rite existing among them, how can we recognize that they ever administer the ordinance of baptism? The Baptists are set for the defence, in part of Christ's ordinance, and they cannot admit that to be true Christian baptism which is administered under protest, and then only as a compromise, the administrator announcing that he puts up, audibly or mentally, the prayer of Hezekiah: "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." Such a compromise, so far from being a valid administration of Christ's ordinance, is, in our opinion, a sin against God; "for whatever is not of faith is sin."

"But, then, the subject was sincere in submitting to immersion." In that case he ought to have received it at the hands of one who believed in it as alone God's ordinance, and who was, in other respects, properly qualified. "This brings us back again to the charge I made against you in the beginning—that you are influenced by a desire to proselyte us to the Baptist churches; and now you have yourself, in effect, acknowledged it. The Methodists, and other pedobaptists, are not proper ad-

ministrators of the ordinance, in the existing state of things; therefore, all of us who believe in immersion must submit to it at the hands of Baptist ministers, and, by consequence, join Baptist churches." A part of this conclusion I have no objection to. The very fact that I am myself a member of a Baptist church, is a proof that I believe it to be in possession of the truth on this subject, and, of consequence, that I believe all other denominations, so far as they hold views different, are in error. And even if I were openly and candidly, by argument, to attempt to convince you of your error, I do no more than it is my right and duty to do—no more than it is your right and duty to do to me, if you consider me in error. And neither I nor you would be justly amenable to the charge of proselytism, in its disreputable sense, so long as we confine ourselves to open and candid arguments. Should I convince you that it is your duty to join the Baptist churches, I should not consider that I have done something for which I should be ashamed. But should it be possible to convince your *denomination* to renounce "infant baptism," and to accept of the immersion of believers as the only baptism, my joy would be much more enhanced. In that event we would acknowledge all your members to be baptized, and "whereunto we had attained, we would walk by the same rule, we would mind the same things." Your ideas of church organization would be no barrier in the way of accepting your members into our communion without re-baptizing them. The other points of difference between us, we would discuss with you calmly and in a

Christian spirit—our success in removing this, the greatest difficulty, causing us to “thank God and take courage.”

This last objection, though we have considered it at great length, we are aware is an objection not against immersion, but against the Baptists. It may be granted that it has all the force which those who urge it claim for it, and still the argument that immersion is the only scriptural baptism remains untouched. What, though you convict us of bigotry and inconsistency, will your duty to submit to God’s ordinance of immersion be less binding? Suppose, then, we have even failed in answering the objection satisfactorily, what will be the conclusion? that immersion is not the only true scriptural baptism? or that the Baptists need amendment? Shall our errors and short-comings excuse you for disobeying God’s plain and explicit command? I know this topic is introduced adroitly to change the issue, and because it is thought that we have not nerve enough to speak out plainly, and to follow our principles to their legitimate results. And, sometimes, my dear pedobaptist reader, it is urged, because it is thought that you have not discrimination enough to distinguish between baptism and the Baptists, and because it is hoped that the reply to it will so excite your resentment—on the plea that you are “un-churched”—as to make your passions overwhelm your reason, your judgment and your conscience. And those who ply you thus, do so with much confidence,—their success with others, and with you too, perhaps, in times past, encouraging them to hope that a like success will

attend their present effort. But is not this attempt to change the issue an acknowledgment of conscious weakness? If they have arguments to urge against the proposition that immersion is the only Christian baptism, why attempt to divert attention to something foreign to the subject in Baptist polity and Baptist practice? A reader of discrimination will not fail to see the unworthy appeal that is made to him, and one of piety will not refuse to obey God's command because, in his opinion, some of those who have obeyed that same command are not right and estimable in everything else. We might have sternly refused to entertain this objection at all, on the ground that it has no relevancy to the subject under discussion; but being aware of the motives by which it is sometimes urged, and being desirous to make some discriminations, on this very point, for the benefit of the honest and the candid, we thought best to entertain it. Whether or not we have made a successful defence of the Baptists, we leave to the reader to decide. Of two things, however, we are most certain: (1,) that we have not designed to be offensive to any, even the most humble of our brethren of other denominations, in what we have said; and (2,) that we have no apology to make to any, even the most exalted, *for* what we have said.

Like this, the next objection is leveled more at the Baptists than at the proposition that immersion is the only scriptural baptism.

Obj. 7. "Though we should be constrained to grant that the argument seems to be in favor of immersion, there are serious consequences connected with the ad-

mission which would, after all, make us hesitate, under the apprehension that there is, somewhere, a flaw in the reasoning. There is your close communion for instance; we cannot accept immersion as alone baptism without accepting it also. And we cannot perceive that it is consistent with other parts of the Scriptures, to say nothing of modesty for you to unchristianize all the rest of the Christian world, and say to them: 'Stand aside, for we are more holy than you.' We must hesitate a long time before we can accept anything which involves a declaration of non-fellowship for all the rest of the Christian world, and a profession of the belief that we are better than others of Christ's disciples who are not of our communion. We cannot consent to unite in the proclamation that the Baptists are the only people of God." Now, to this I reply that there is nothing more easy than to show, and that, too, upon your own principles, that the Baptists are right in their restricted communion. You do them, unwittingly, injustice, when you believe that they assume to themselves a superiority to the rest of the Christian world. They do not profess to believe that they are the only people of God. This can be made, very easily, to appear, if you will attend to the following discriminations: There are three kinds of fellowship—ministerial fellowship, Christian fellowship, and church fellowship.

1. Do you find that Baptist ministers are behind your own in the manifestation and expression of ministerial fellowship? Do they not preach in your pulpits, when invited? Do you find them slow to recognize the pres-

ence of your own ministers in their congregations? Point me to the instance in which we have overlooked your ministers when present in our congregations, and we will engage to cite, at least, as many instances in which they have overlooked us. We appeal to you to decide if you find a peculiar reluctance in our ministers to unite with yours in revivals, even at your own houses of worship, and if you find them more disposed to thwart your plans of conducting the revival than pedobaptist ministers who differ from you in views of doctrine? In all the ways in which ministerial fellowship can be exhibited, you do not find our ministers behind yours.

2. Do you find our members more backward than yours in the manifestation of *Christian* fellowship? Do you perceive in them any reluctance to converse with you about your spiritual interests, and to tell you the dealings of the Lord with their own souls? Do Baptists decline to enter into social religious intercourse with you? Do they refuse to constitute a part of your worshipping assemblies; and do you hear that their ministers warn them not to attend your congregations, from a fear of the influence you may exert upon them, or for any other reason? So strong is a Baptist's conviction of the correctness of his own opinion, and, I will add, so great is his Christian confidence in you, that he does not hesitate to attend your worshipping assemblies, and neither he nor his pastor fears that he will either be killed or taken a prisoner. When present with you, do you find him an uncourteous hearer, and slow to take, when requested, the same part in your meetings which

he is accustomed to take in his own? Do you find him, as a hearer, intolerant, captious and quick to be offended? Is it his custom to become angry whenever your minister touches upon denominational sentiments in a courteous way? On the contrary, do you not find that when your minister preaches, even on the subject of baptism, and discusses it without personalities, he listens calmly and respectfully? The reason is, that knowing the points of difference between you and him, he has come prepared to "prove all things, and to hold fast that which is good," and he has no doubt that he has, in his own mind, answered every argument advanced. None but those who feel that they have been driven into a corner, and have nothing to say in reply, get angry and act uncourteously; why, then, should he? In every way in which you can possibly show Christian fellowship for us, we show Christian fellowship for you.

3. There remains, therefore, only church fellowship; and one of the ways in which this is exhibited is by partaking, together, the communion of the Lord's Supper. In this, and in this alone, is involved this practice of restricted communion. The Lord's Supper is a church ordinance; to be partaken of only by those who have been baptized and been united to the church. Now, let it be premised that, by universal consent, all evangelical denominations, your own among the rest, maintain that baptism is a prerequisite, as a qualification, to admission to the Lord's table. This proposition we need not stop to prove, since all grant it. Suppose, then, I had been, for a number of months, in possession of a hope, and

had given you satisfactory evidence of the genuineness of my faith, but had not yet been baptized and admitted to the church. You had recognized me, however, as a Christian, we had gone together to the house of God, and you had frequently called upon me to lead in prayer in the public congregation, and even permitted me to exhort sinners to flee from the wrath to come. Suppose, then, that under these circumstances, your communion season should roll around, and, when you invite persons to participate, I should present myself among the rest; would you permit me to partake? Suppose, then, I should throw myself into an attitude, and say, indignantly: "You can recognize me as a Christian, in private and in public; can engage with me in Christian conversation, in prayer, and in exhortation; but as soon as you spread the table of the Lord, you say to me, stand aside, we are more holy than thou. If I am a disciple of Christ, how dare you exclude me from his table? And if you cannot commune with me on earth, how can you commune with me in heaven?" My dear pedobaptist reader, what would you say to me? Your answer to me will be my answer to you, when our relative positions are changed. Your reply to me would be: "We do not mean to say that you are not a Christian, or that we are more holy than you. You have not been baptized, and *that* is the only reason why we do not admit you, for baptism is an indispensable prerequisite to communion. Submit to the initiating ordinance, and we will gladly admit you to the other. Because it is the Lord's table is the very reason why we decline to receive

you, for we have no right to alter the terms of admission which he has prescribed. And we do not expect to commune with you at the Lord's table in heaven, because the *Lord's table will not be spread in heaven*. We hold Christian and spiritual communion with you here, and we expect to hold with you none other than Christian and spiritual communion in heaven." If, after this, I should pronounce you bigoted, inconsistent and exclusive, all the rest of the world, who understood the subject, would pronounce you honest, and faithful, and consistent. If the Baptists are wrong, it is because they err in one of two things: either in believing that baptism is a prerequisite to the communion, or that nothing else is baptism but believer's immersion. In the first you all unanimously grant that they do not err. And they do most conscientiously believe that nothing else is baptism but immersion. If baptism is a prerequisite, and we believe that nothing but immersion is baptism, how can we admit those who have been sprinkled in infancy or even in adult age? It brings us back, then, to the question, what is Christian baptism? And this, you perceive, demands argument and not denunciation. It devolves upon you, not to call us hard names, but to prove to us that something else than immersion is baptism. And we ask you, as a candid man, if the preceding part of this book has not convinced you of your utter inability to do this? The dishonest and the partizan will continue to misrepresent this subject of "close communion," but the candid are always satisfied, so soon as they understand the principle upon which it is based.

Obj. 8. "The Baptists make immersion a saving ordinance." What do you mean by this? Is it your assertion that we believe immersion will secure the salvation of all those to whom it is administered? Our practices, with which no one is better acquainted than you, ought to have protected us from such a charge. If we believed so, we should be very sure to baptize all our children in infancy, and you know, we never administer the ordinance to any but those who relate to us an experience of grace, and thus give to us creditable evidence that they are already saved. So far from considering that the ordinance will subserve his spiritual interests, we believe it will be essentially hurtful to one who is in a state of nature, and, therefore, we scrupulously refrain from administering it to those who do not give us satisfactory reasons to believe that they have experienced the grace of God in their hearts. The ordinance is significant only to those who use it as a means of professing a belief that they have been spiritually united to Christ; and to them it is useful, not because of any supernatural influence connected with it, but because it affords them the answer of a good conscience, and prepares them for a visible connection with Christ's people.

So far from elevating it into a saving ordinance, we lay much less stress upon it than do you or any of the rest of our opponents. "But do you not maintain that there is no salvation without immersion?" No; we are assured that the thief on the cross obtained eternal life; and we have no doubt that all of our children, who die in their infancy are saved. And yet there *is* a sense in

which baptism is essential to salvation: Baptism is essential to obedience, and obedience is essential to salvation. All those who deliberately refuse to be immersed, though they are convinced that God commands it, can have no reason to expect eternal life; and this, not because there is any thing in the mere watery rite which is efficacious in securing salvation, but because that principle in their hearts, which prompts them to disobey God, utterly disqualifies them for a place at his right hand.

There are many who are fully convinced that God commands them to be immersed, who yet hesitate, and refuse to obey, because they find it impossible to overcome the opposition from family ties, from public opinion, and from fear of the charge of apostacy. Let such bear in mind the, to them, solemn declaration of Christ: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple," (Luke xiv. 26;) and "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels," (Mark viii. 38.) It is the custom of such to quiet their consciences by saying that baptism is not essential to salvation; but let them bear in mind that a disobedience to the least of God's laws, deliberately persisted in, is as sure to secure the destruction of the soul, as though they attempted rebelliously to drag God down from his throne. To submit to immersion in

water is, comparatively, a small thing, and there is nothing in the nature of things which makes it either right or wrong; but when it has connected with it God's command, it becomes a test of our submission to God's authority; and the feeling within us which prompts us to obey, is as necessary a qualification for eternal life, as that which prompts us to believe in Christ, and "to do justly, love mercy, and walk humbly with God." Our progenitors in the garden of Eden, may have reasoned that there is no immorality attached to the mere plucking fruit from a tree in which no others possessed ownership, and that to do so was a very small matter. In the nature of things it was a very small matter; but when God had placed a prohibition upon the act, a regard to it was as much a test of their submission to God's authority, as to the command not to blaspheme his name. When, therefore, they reached forth the hand and plucked the fruit, that simple act, indifferent as it was under other circumstances, brought death into the world and all our woe. Why? Not because there was any thing in the act itself which could produce such appalling results, but because it was a deliberate disobedience of God's commandment. My dear reader, you who are in the habit of quieting your conscience by the consideration that baptism is not essential to salvation, I beg you to ponder these things.

BAPTISM IN ITS MODE AND SUBJECTS.

PART II.

THE SUBJECTS OF BAPTISM.

UNSCRIPTURAL views of the nature and constitution of "the church," and of the saving efficacy of baptism, gave origin to the practice of administering the ordinance to infants. Had professing Christians always understood and received the teachings of the New Testament in regard to the church—that it is a company of believers called out of the world, and baptized, upon a profession of their faith, and associated together to maintain the worship of God and the ordinances of Christ—had they never entertained the superstitious belief that there is a mystical efficacy in baptism, sufficient to remove the taint of original sin, we should never have heard of the baptism and church-membership of unconscious babes.

For fifteen hundred years, however, infant baptism

has existed in the corrupt Romish apostacy, and in that which prepared the way for it; and all "the churches" in Europe, which can trace their origin to Rome, whether connected with the state or otherwise, have maintained it during all their existence. In this country, it is found, uniformly, in connection with those great ecclesiastical organizations which, like the Papacy, have departed in their constitution from the simplicity of the Gospel; and it rises in the scale of importance in the estimation of the sects, in proportion as *they* themselves approximate in form to the Romish Hierarchy. In infant baptism, the Papacy found its origin, and by infant baptism it is sustained and perpetuated. Whatever may be the modifications and the changes which "the mystery of iniquity" may undergo, it can never be destroyed utterly, in name and in principle, so long as infant baptism, "the main pillar and ground" of it, is in existence.

Those who have held Baptist sentiments, under whatever names they have passed, from the days of Tertullian to the present time, have always protested against it, and waged an uncompromising warfare in opposition, even though it subjected them in ancient times to the fagot and the stake, and at the present time to imprisonments and confiscations in some countries, and everywhere to the hatred and persecution of all the sects combined.

Infant baptism finds no warrant in God's word. No precept enjoins it—no inspired example sanctions it, and no analogy suggests it. All the so-called analogies that

are used in the arguments of its defenders, are rather suggested by it, than it by them, and owe their existence to the exigencies of the defence. The very genius of Christianity, and the best interests of the church and the world, utterly-repudiate it. It has never been the author or occasion of any good. Its influence has been evil and only evil, and that continually. Do you say these are very strong assertions. If I fail to prove them to be true, it will not be from a lack of means at my disposal.

The Scriptures furnish, in precept and example, no baptism but that of a believer, upon a profession of his faith in Christ. To the proof of this proposition, PART II. of this argument is devoted.

CHAPTER I.

NO PRECEPT IN THE SCRIPTURES FOR THE BAPTISM OF ANY OTHERS THAN BELIEVERS.

SECTION I.—*The Commission.*

1. SOME pedobaptists profess to find, in Christ's commission, authority for the baptism of infants. Let us see what foundation it furnishes for their assertion. This was given to the disciples immediately before the Master was taken up out of their sight, and constituted at once their authority and their guide in all their operations, as

his ambassadors and ministers. From this they learned to whom they were sent, what message they were to deliver, whom they were to accept as Christ's followers, how they were to introduce them into the ranks of Christ's visible people, and to what training they were to subject them, after their admission into the school of Christ. Now, this commission is as silent as the grave in reference to the baptism of infants. Nay; by its silence, it as effectually bars them out, as if they had been excluded by name. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15.

1st. They were to preach the Gospel to every creature. Surely, not to infants! Christ did not command his ministers to collect unconscious babes in congregations, and gravely preach to them that they are lost sinners, and that, except they repent and believe in Him, they shall perish in their sins. If so, pedobaptist ministers do not obey the injunction, for we never hear that they address themselves to this class of human beings.

2d. *They that believed* were to be baptized; and no authority is here given for the administration of the ordinance to any others. Surely there never was an infant that possessed faith in Christ. Did ever an unconscious babe, "mewling and puking in its nurse's arms," repent of sin, pray God for forgiveness, and fly for refuge to the crucified Saviour? Have any pedobaptist ministers, from the time that the first infant was

baptized to the present, had the great question propounded to them, by human beings of this class: "What shall I do to be saved?" Has any one been baptized *on the ground* that it gives evidence of possessing evangelical faith? Have infants ever been the subjects of revivals, from the day of Pentecost to the present, and have we ever heard them giving a reason of the hope within them, with meekness and fear? Only those to whom the Gospel could be preached, and who could obtain evangelical faith by hearing the Gospel, were included in this commission, and were to be baptized; but infants cannot hear and understand the Gospel, and cannot obtain evangelical faith, by a belief of it; therefore, infants are not included in the commission, and are, consequently, not to be baptized under its authority.

Again: "Go ye, therefore, and teach all nations, (*matheteusate panta ta ethne,*) baptizing them (*baptizontes autous*) in the name of the Father, and of the Son, and of the Holy Ghost, teaching them (*didaskontes autous*) to observe all things whatsoever I have commanded you," &c., Matt. xxviii. 19, 20.

1. Make disciples among all nations. All agree that *matheteusate* should be translated *make disciples* or *disciple*, and that *didaskontes* is properly translated *teaching*. Now, who are disciples, and how are they made? Christ's own word is an inspired dictionary, that furnishes us a definition of the term disciple: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (*mathe-*

tes.) And whosoever doth not bear his cross and come after me, cannot be my disciple," (*mathetes*,) Luke xiv. 26, 27. A disciple, then, is one who bears his cross and follows Christ. Can this be predicted of an infant? How were those disciples to be made?—by baptism? Does the sprinkling or pouring of a little water upon any one, in the name of the Trinity, cause him to prefer Christ to his own life, and make him willing to endure the cross and shame? Do any, besides Papists, attach such efficacy to the ordinance of baptism? And if baptism cannot change the heart of an adult, can it produce this effect upon a puling babe? Does any one say—disregarding the assertion of the apostle, that "we are all, *by nature*, children of wrath"—does any one say that infants are already disciples, because they are holy, and prepared, without change, for the kingdom of heaven? Then, I say, this assertion itself places infants out of the commission. The apostles were instructed to *make* disciples; but, according to the assertion, infants were already disciples; they were not the materials, therefore, out of which they were to form disciples, and, consequently, they were not included nor provided for in the commission. But how were the apostles to *make* disciples? Mark tells us, by preaching the Gospel to the people. But infants never had the Gospel addressed to them, therefore, infants were never made disciples of.

If they are disciples by nature, then, by nature and in an infantile state, they prefer Christ to their own lives, and deny themselves and take up their cross! If it be

said, the meaning is that they are possessed of such characters by nature, that as soon as they can act at all they will take up their cross and follow Christ—I answer: (1.) This is to confess that they *are not yet* disciples, but only prepared *to become so as soon as they are able*, i. e., as soon as they become old enough to hear, understand, believe, and obey the Gospel; and this is to give up the argument.

2. If it be asserted that infants are naturally disciples, and that they manifest that to be their state progressively, as their faculties unfold, I answer, this is to contradict universal observation and experience. Never yet has the individual been seen by you, who was holy from his birth. There never was the “natural man” that “discerned the things of the Spirit,” and no man can say that Jesus is the Christ but by the Holy Ghost.

3. Do my Methodist opponents say that infants are all, by nature, disciples, but as they grow up they fall from grace? If so, I need do no more in reply, in addition to what I have said above, than to turn them over to my Presbyterian and other Calvinistic opponents. Indeed, so contradictory are the grounds upon which infant baptism is sustained, that there is no argument advanced by one that is not refuted by others of the sects that practice it.

4. Is it said that infants are disciples, because they are entered, by their parents, into the school of Christ to be taught by him? I answer that this is to offer them to Christ to be accepted by him when they shall be qualified, by age, to become disciples, which is the

same as to say that they are not such as yet. You may promise a teacher your children as pupils, when they grow old enough; but they do not become pupils, *in fact, until* they arrive at the suitable age; so you may in your prayers, as you ought, offer your infants to Christ as his disciples, but they can never become so, in fact, until they are old enough to repent, to believe the Gospel, and to take up their cross and follow Christ. “But is not a child, dying in infancy, received into the kingdom of heaven?” I answer, yes; but an infant fit for heaven, and an infant a disciple of Christ, are two very different propositions. The former has happened in innumerable instances, but the latter never. But more of this anon.

We return whence we started. All those who could be discipled were included in the commission given to the apostles; but infants cannot be discipled; therefore, infant were not included in the commission given to the apostles.

2. The apostles were instructed to baptize “them”—whom? All nations. Whether they became disciples or not? I answer:

1st. In that case the Saviour would have used the neuter pronoun *auta*, corresponding to the neuter noun *ethne*, for which it stands; but he used the masculine pronoun *autous*—thus showing that he designed them to baptize those who had first been discipled.

2d. If “them” means all nations, then we have a warrant for baptizing all adults also, as well as infants, if we can accomplish it by force, by persuasion, or by

fraud. And why would it not be just as excusable to take the same advantage of adults that you take of infants ?

According to the commission, the apostles were to make disciples among all nations only by preaching to the people a crucified Saviour; but the Gospel cannot be preached to infants; therefore, infants, as infants, were not included among those to whom the apostles were sent, and cannot be discipled. Only those, who could be discipled, were to be baptized; but infants could not be discipled; therefore, infants were not to be baptized.

3d. Those who were competent to be baptized were competent to be taught all things which Christ had commanded; but infants were not competent to receive such instruction; therefore, infants were not competent to be baptized. Torture the commission as you may, its invariable testimony will be, "Infant baptism is not to be found in me." But here it is objected: 1. "May not the disciples, as Jews, have understood Christ according to what they knew of Jewish Proselyte Baptism? By that, you know, when the parent was introduced into the Jewish community, the children were also. May not the Saviour, then, have meant: 'Go ye, therefore and *proselyte* or disciple all nations, and admit the proselytes into the church as the Jews did their proselytes into their communion?'" To this I answer: 1. Jewish Proselyte Baptism did not exist in the time of Christ. No mention is made of it in the Old Testament or the New, nor does Josephus, the antiquarian of the Jews,

who wrote after the ascension of Christ, refer to it. Your best scholars have given this up, and only those now who have a smattering of learning, or none at all, maintain that proselyte baptism had existed before the time of Christ. "Neander, in his lectures, says: 'Since the elaborate work of Schneckenburger has appeared, no one will pretend that he can prove the existence of a proselyte baptism in the time of Christ.'"

2d. If it did exist at the time of Christ, it cannot sustain your argument in its whole extent. Jewish Proselyte Baptism was administered to the family, old and young, on their admission into the community; but none of their descendants afterwards were baptized.

3d. The Jewish proselyte immersed himself.

4th. Finally, upon the supposition of its existence, it refutes your view of the "mode of baptism." Jewish Proselyte Baptism was invariably Jewish proselyte *immersion*. It is given up now, by the learned and candid writers on your side, that Jewish Proselyte Baptism did not exist until about the seventh century after Christ.

Objection 2. "But we must put ourselves into the position of the disciples as Jews, in order fully to understand the case. They had been accustomed to see circumcision administered to children as well as to parents. Suppose Christ had said: 'Go *proselyte* or *disciple*, and *circumcise* all nations,' would they not, in that case, have administered the rite to children also?" (Dr. Woods.) To this I answer:

1st. Christ did not say so, and, therefore, you have no right to argue from such a supposed case.

2d. If Christ had used that form of expression, the word "circumcise," I grant, would have suggested infants as subjects of the rite. The disciples had always seen the rite administered to infants, and if they had not been excepted, they would, very likely, have circumcised infants as well as adults. In like manner, and on the very same principles, the word *baptize*, in the form of expression that Christ did use, limited the commission, in their view, to believing adults; for they had never seen the ordinance of baptism administered to any others. John the Baptist, and they themselves, doubtless, had never baptized any but those who were old enough to repent and confess their sins.

Obj. 3. "If infants are not provided for in the commission, then it must follow that they cannot be saved." "If infants must not be baptized because they lack faith, for the same reason they cannot be saved; for while it is said, 'He that believeth and is baptized shall be saved,' it is also added, 'He that believeth not shall be damned.' But infants are not excluded from salvation, because they lack faith, which is necessary to adults; so neither are they to be excluded from baptism because they are incapable of faith." *Summers*, p. 46.

1st. Dr. Summers, in the above paragraph, grants, though he does not seem to know it, that infants are not included in the commission; for he insists that, dying in infancy, they are saved without faith. But the commission asserts that all those included in it must be damned unless they believe. If, therefore, those dying in infancy are saved without faith, it must be (all parts of God's

word being true,) because the commission does not refer to them, and because they are provided for in some other way; but Dr. Summers says, those dying in infancy without faith are saved; therefore, infants are not included in the commission, and are saved by some other provision which God has made.

2d. If he designed to include them in the commission, we insist that he should not travel out of the record. He has no right to make one part of the Scriptures contradict another, and then choose which one of the conflicting statements he will believe. If infants are included in the commission, *it* gives the same testimony with regard to them that other passages do. If, therefore, it says that infants are included, and that if they do not believe they shall perish, all other passages of Scripture that refer to the subject, must bear the same testimony, or the Bible is not true. Let Dr. Summers confine himself to the commission, then, and let us see what, in that case, is his argument: The Saviour says that if infants (as well as all others included) do not believe, they cannot be saved; but infants do not believe, and yet they are saved; therefore, !! Again: Christ says, in the commission, that faith is an indispensable prerequisite to baptism and to salvation; but he has yielded the point in reference to salvation, the more important; therefore, he will yield the point, too, with regard to baptism, the less important; or, in other words, as infants, in spite of, and in opposition to, the commission, though included in it, can be saved without faith, so can they be baptized, also, in spite of the commission

and without faith ! Such is the plain English of the argument of a gentleman who professes, and doubtless feels, reverence for Christ and his word !

Infants are either included in the commission or they are not. If they are, and do not exercise faith, then, if they die in infancy, they surely perish, if Christ's word be true ; if they are not included in the commission, and, dying in infancy, are saved without faith, then faith is not necessary to the salvation of infants, and God has made some other provision that is suitable to their case. Infants are not, like adults, saved by the Gospel. Those who die in infancy are saved by the atonement of Christ, and not by the Gospel, which is the *proclamation* of that atonement. The glad tidings of good news are never addressed to them—the prescriptions of the Gospel being applicable only to those who can hear, understand and believe it. Faith in Christ secures the salvation of adults, not because there is any saving efficacy in faith itself, but because, by divine appointment, it is the means by which they realize the benefits of Christ's atonement. By divine appointment, then, infants are saved in some other way, and without faith. What that is, by which they are brought into saving relations with Christ's atonement, we know not. Nothing in God's word is addressed to this class of human beings, nor are his ministers commissioned with a message to them. The Bible says enough for the consolation of parents who are bereaved of their infant offspring ; but it does not satisfy their curiosity by informing them as to the means by which they realize the benefits of the atonement. All

that is necessary to secure the salvation of adults—the only class addressed—is revealed in the Gospel; but it says no more with regard to the salvation of infants, than will suffice for the consolation of bereaved parents and friends.

We repeat the remark—the commission cannot be tortured into giving testimony in favor of infant baptism. Neander, the great pedobaptist historian, acknowledges:—“As faith and baptism are constantly so closely connected together in the New Testament, an opinion was likely to arise, that where there could be no faith, there could also be no baptism. It is certain that Christ did not ordain infant baptism.”—*Church History*, p. 198.

* Objection 4. “But the commission does not *forbid* the baptism of infants.” “Suppose there were no command to baptize them, there is no precept forbidding it.” *Summers*, p. 48. To this I answer: 1. On the same principle, the Papist may argue for the baptism of bells, according to his practice. The commission did not command the baptism of bells, but then it did not forbid it. The argument of the Romanist would be just as good as yours, and his practice much more harmless. The sprinkling a little water upon a bell can do *it* neither good nor evil; but the performing the same ceremony to a babe, in the name of the Trinity, will have a lasting influence upon him for evil. The Papist you denounce, when his argument is just as good as yours and his practice less hurtful.

2d. The silence of such a document as the commission

is the same as a prohibition of those things not mentioned. When the law of the State bestows the right of suffrage upon all males twenty-one years of age, it excludes, though it does not mention them, all females, and all males under twenty-one. Suppose, then, a female or a minor should come to the polls, and demand the privilege of voting, on the ground that the law does not prohibit them by name; would not their plea be just as good as yours? Or suppose you had written to an agent, instructing him to purchase for you all the white sheep that were in the market, and he should send to you, with them, a large number of black sheep, and a drove of mules besides; would he satisfy you by pleading that these animals were not prohibited in your letter, and that he was aware, too, that when you were last operating for yourself, you had bought black sheep and mules? When we instruct an agent to purchase any articles for us, is it necessary to specify, by way of prohibition, everything else that is vendable, in order to limit him to the articles ordered? Instructions of this kind are perfectly plain, when imposed by men; how astonishing it is, then, that there should be any ambiguity in the same, when imposed by Christ! The disciples were instructed to preach the Gospel to all who were capable of understanding it, and to administer baptism to all that believed. If, therefore, they baptized any who did not profess faith in Christ, they did so on some authority other than the commission, or they presumptuously exceeded Christ's instructions. We may not hesitate, therefore, to adopt the language of the dis-

tinguished pedobaptist, Neander: "*It is certain that Christ did not ordain infant baptism.*"

SECTION II.—*Passages of Scripture usually relied upon as Proofs of Infant Baptism.*

The distinguished Dr. Woods, of Andover, very frankly acknowledges: "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof that it is a divine institution must be made out in another way."—*Lectures on Infant Baptism*, p. 17. "There is no mention made in the New Testament of any definite instructions of Christ to the apostles, or of the apostles to Christians, in regard to the baptism of little children," p. 40. All he maintains is, that the passages usually quoted, "*imply* that the children of believers are to be baptized," p. 42. Dr. Summers, however, has keener penetration, or is more adventurous, and asserts: "The New Testament *abounds with PROOFS* of infant baptism," p. 198. He terms the admissions of Dr. Woods and other candid pedobaptists, "unguarded expressions," p. 177. And he shows very plainly, that *he* is fully set in his purpose to be always "guarded" himself, if to admit nothing, and to claim every thing, can make him so. It is to be hoped that Dr. Woods may have the privilege of reading his book, and we need not despair, should he do so, that he will be led to review the grounds of his conclusions, and, with all the proper manifestations of contrition, beg forgiveness of his brethren, that he tended so much, by his "unguarded expressions," "to overthrow the massy bul-

warks by which infant baptism is defended!" Summers, p. 177. Many zealous pedobaptists have been much dissatisfied at the "unguarded expressions" of Dr. Woods, Prof. Stuart, Neander, and others; and have felt no little concern for the safety of the "massy bulwarks of infant baptism" in consequence. It is to be hoped, however, that now they breathe more freely, since the breaches have been all repaired by this new champion who has appeared in the field. "Now may the winter of their discontent become glorious *Summer* by this son of *York*."

Dr. Summers says: "The membership of children, in the Christian Church, is formally recognized in the New Testament," p. 27. By "children," of course, he means infants. And the argument, we suppose, is: If eligible to membership in the church, they are entitled to baptism, the initiating ordinance into the church.

In proof he quotes, first, Mark x. 13-16: "And they brought young children to him that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them: Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them." Now, we will grant, if Dr. Summers pleases, that these "young children" were infants, and then beg him to tell us how this passage, formally recognizes them as

members of "the Christian Church." Before he replies to this, however, let us inquire of him, *what* infants are "eligible to membership?" On page 22, he answers: All. "They are not baptized because their parents are believers in Christ." "If there be any for whom Christ did not die—any whom he designed and decreed not to save, such are obviously ineligible to baptism. But if he tasted death for every man—if the free gift has come upon *all*," pp. 22, 33, then all infants are eligible to membership and baptism. He is very clear in his answer to us; whether he is as satisfactory to Presbyterians and other Calvinists, and whether these last could, upon Dr. Summers's principles administer baptism to any, until they have discovered, by some means, that they are among the elect, is another question. Dr. Summers tells us unequivocally, however, that *all* infants are eligible to church membership. We ask him again, then, how he obtains his proof from this passage? He answers: "Can any unprejudiced man read this passage, and yet believe that Christ intended to exclude infants from his church?" p. 28. When we reply that we see, in the passage, no reference to the church at all, he adds: "Those to whom he spoke knew that children were members of the Jewish Church, &c., and could they imagine that the Saviour would ostracize these little ones from the Christian Church!" (ib.) He writes as if he thought that Christ had "opened the door of his church for the reception of members," and that these young children had applied for membership through those that brought them. The passage, however, informs us not that they

were brought to be admitted into the church, but that Christ might touch them—not that he received them into the church, but that “he took them up in his arms, put his hands upon them and blessed them.” And whatever “those to whom he spoke” may have “known” or “imagined” about the membership of infants in the “Jewish Church,” their knowledge evidently was at fault here, for “his disciples rebuked those that brought them.” But Dr. Summers, doubtless, would wish to be understood to found his argument not upon the assertion that this was a formal application for membership, but upon the description which Christ gives of the character and privileges of infants. “Of such is the kingdom of heaven,” is the foundation of the whole argument. “Even if he meant to say—Let the children come, for persons like them are to be members of my church; this does not exclude the little ones themselves; it rather includes them, especially as it is assigned as a reason why they should not be prevented from being brought to him to receive his blessing,” p. 28.

Dr. Summers is so confident of the soundness of this reasoning, that he has no doubt of its success, even though he grants to us, in part, our interpretation of the passage? but the argument labors under some grave difficulties which we will venture to suggest.

Now, it will make no difference with the present question, whether, by “the kingdom of heaven,” is meant Messiah’s reign over spiritual subjects on earth, or in heaven, or both, since we are told, “except a man be born again, he cannot see the kingdom of God.”

Dr. Summers's argument is based upon the supposition that adults are admitted to the kingdom of heaven *because*, and only because, in certain respects, they bear resemblance to children; and it may be stated thus: If adults are admitted to the kingdom of heaven, or saved, because they possess the characteristics of little children, then children who possess the same characteristics, are saved also. Now, the fact is that adults are saved not because they possess these characteristics, but they possess these characteristics because they are saved. In the same way, when Christ says—"Blessed are the poor in spirit, for theirs is the kingdom of heaven," and—"Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven," he does not mean to say that poverty of spirit, or persecution for righteousness' sake, is that which entitles any one to admission into the kingdom of heaven; but only that of such, and of such alone, is the kingdom of heaven composed. Christ nowhere commissioned his disciples to proclaim, in answer to the question—"What shall we do to be saved?"—obtain poverty of spirit, or secure persecution for righteousness' sake, or acquire the characteristics of little children; but—"Believe on the Lord Jesus Christ and thou shalt be saved." He is not informing his disciples what they shall do to inherit eternal life, but describing the character of those who are already prepared to enter upon it.

My pedobaptist objector, however, may say, "This amounts to the same thing. Adults that possess the dispositions of children are prepared for admission to the

kingdom of heaven ; therefore, for the same reason, the children themselves are prepared for admission to the kingdom of heaven." I ask what children? All? Those born in heathen lands as well as the offspring of Christian parents? "Yes," say Dr. Summers and other Arminian pedobaptists, "All; for Christ tasted death for every man." "No;" say Drs. Woods, Miller and other Calvinists, "not all, but only the children of believers." Prove to a Methodist that the only true foundation for infant baptism is, that the subjects of it are the offspring of those included in the election of grace, and he rejects it; prove to a Presbyterian that the only true foundation for it is, that Christ atoned for the sins of all, without exception, and *he* rejects it; and yet they both unite harmoniously together in practicing and defending it. Strangely flexible is this infant baptism! If they could only be induced to examine mutually each others foundations, each would find, to their own satisfaction, that the other had reared up "the massy bulwark of infant baptism" upon a foundation more treacherous than a quagmire; and, in proportion to their zeal, would be the fierceness with which they would reproach each other for betraying the cause which they profess to advocate. And we certainly have a right to demand, gentlemen, that you agree among yourselves first, as to what is the true ground upon which it is to be based, before you unite in urging upon us infant baptism as a duty.

My reader will, therefore, perceive that I will have to answer these gentlemen one at a time. Let us put this

argument first into the mouth of a Presbyterian or other Calvinist, and then see what aid Dr. Summers can render us in replying to him.

“Adults that possess the dispositions of children are prepared for admission into the kingdom of heaven; therefore, for the same reason, children themselves are prepared for admission into the kingdom of heaven.” Very well: If we ask you what children? you will reply, “the children of believers,” Dr. Woods, p. 40. “The infant seed of believers are members of the church in virtue of their birth,” Dr. Miller, p. 26. “The great principle of family baptism, of receiving all the younger members of households *on the faith* of their domestic head, seems to be plainly and distinctly established,” p. 24.

The following are difficulties which, upon your own principles, are in the way:

1. Why should there be such a difference between the infants of believers and of unbelievers? Does the child of an unbeliever who dies in its infancy go to perdition? You answer, very promptly, no; though some of you confuse your categorical reply by the addition of an “unintelligible jargon,” to use Dr. Summers’s words, about the “uncovenanted mercies of God.” Are the children, then, of unbelievers that die in infancy admitted to God’s kingdom above? If yes; why? Because they are *by nature*, and as “young children,” different from the other children of unbelievers that live to adult age? Please answer frankly. A frank reply to this, on Calvinistic principles, will refute not only Dr. Summers,

but yourselves also. If you say that they are, by nature, different from the other children of unbelievers, you deny your own and the Apostle Paul's doctrine of original sin: if you say God prepares them for heaven by the operations of his spirit in changing them from the carnal to the spiritual nature, you contradict Dr. Summers in one respect, and yourselves in two:—him when he says all children are by nature prepared for heaven, and on that ground for baptism also:—yourselves, (1,) when you say *any* young children, *as* young children, are fit for heaven; and (2,) when you say that only the infant seed of believers are eligible to church membership and to baptism; for according to Dr. Miller, "If the kingdom of glory belong to the infant seed of believers, much more have they a title to the privileges of the church on earth," p. 28. On the same principles Dr. Summers and I may say, "if the kingdom of glory belong to the infant seed of unbelievers, much more then have they a title to the privileges of the church on earth;" and how dare you deprive them of it?

2. If the infant seed of believers die in infancy, are they admitted to the kingdom of glory upon a principle different from that which secures the salvation of the young child of an unbeliever? If not, Dr. Summers and I will ask you, why then do you refuse to the latter church membership and baptism? If they are admitted upon a different principle, what is it? You sometimes talk about receiving infants upon the faith of their parents. Are they admitted to heaven upon the faith of their parents? Then Dr. Summers and I will say, you

make religion hereditary, you cause some to exercise faith by proxy, and you people heaven with infant souls, some of them regenerated by the spirit of God, and others by the faith and holiness of their parents!

3. There is another view of your infant baptism which utterly denies one doctrine of your Calvinistic system—and I am sorry for your inconsistency; for, I believe, in holding the doctrines of grace, you are holding the truth—begging the pardon of my present colleague, Dr. Summers. If the faith of the parent so changes the heart of the offspring, as to prepare them for heaven and for the church, then is your doctrine of the perseverance of the saints not true; for all of them who grow up to be adults do *totally*, and many of them do *finally* fall from grace. For if you take the position that all the children of believers are saved, never mind how they live, or how they die, then you not only establish hereditary salvation, but you save the descendants by the imputation of the faith of the ancestors. You baptize the infant seed of believers either because you think baptism will regenerate them, or because they are regenerated already. The former you deny, though the Puseyites maintain it. If the latter be your assumption, you must maintain either that the grace of regeneration is imparted to them by the faith of the parent, and, therefore, by carnal descent, or by the spirit of God through his regard to the faithful parent. Let your supposition be what it may, then, besides other absurdities the doctrine of the perseverance of saints is abandoned; for there is not one of these “young children” of believers but what goes astray from

his youth, speaking lies and practicing other abominations; and multitudes of them die in a state of impenitency, and go to perdition.

4. If you say you do not baptize "the infant seed of believers" because they already have been regenerated, you escape this difficulty, but you fall upon others that are greater. In the first place you abandon the ground of the present argument, which is that the infants of believers are prepared by their dispositions—by the state of their hearts—for admission to the kingdom of heaven. If you take the position that the infants of believers are not regenerated before baptism, then you give up the argument from the phrase, "Of such is the kingdom of heaven," in the sense you usually attach to it. This would be enough for our present purpose, since you have, in this sense, relinquished your hold upon this passage as a proof-text for infant baptism. But we are not willing to let you go at this, without asking you a few questions more. "Baptism," you believe, "is an emblem of moral cleansing and purity. It refers to the remission of sins by the blood of Christ, and regeneration by his spirit." *Dr. Miller*, p. 23. And you administer it, you say, to those who have not as yet experienced the grace of regeneration by the spirit. Why?—because you think the ceremony of baptism will regenerate? No; you deny this; but, in my opinion, this is the only consistent ground for a pedobaptist to occupy who believes, like you, in the doctrine of original sin. You disclaim this, however, and I admit it. Do you administer baptism to infants, because you think that in applying the

water to the child in the name of the Trinity, you secure *in the act* the regenerating influences of the Spirit? That cannot be, for those regenerated are “born *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*” And, besides, this would bring the doctrine of perseverance into the same jeopardy noticed above; for what vast multitudes of “baptized” reprobates have we in this country and in Europe! Do you say that you baptize them to indicate that they will be regenerated hereafter? I ask you, how do you know? Are all the children of believers sure of salvation? Will all the descendants of “faithful Abraham” be admitted to heaven? If you say that the faith of the parent is strong and effective, only in behalf of his immediate descendants, I ask, was Ishmael received into glory; were the sons of Eli—Hophni and Phinehas; and the sons of David—Amnon and Absalom, saved? And if all the children of believers may not be regenerated, what right have you to administer to them that ordinance, which, according to your own showing, is a sign of inward purification? If you say, with Dr. Miller, that “the kingdom of heaven” means the church, and that infants are born into it—that when Christ says—“Of such is the kingdom of heaven,” he means that the infants of believers are entitled, by natural birth to membership, and that, to them, baptism is not expressive of inward cleansing, but only a ceremony that publicly ratifies their right to membership, then I say, you can never exclude such from membership, so long as they can prove that their parents, one or both, had made a profession of faith in Christ.

That, and that alone, gave them a title to admission, and so long as that can be shown to be true, they can never be deprived of membership! Upon this principle, your churches would differ but little, in morality, from the world around. Nay, instead of being lights, they would constitute a moral darkness which may be felt.

Your views of the subject of baptism differ, materially, from those of the "man sent from God" to administer it first. You only ask whether parents have been professed believers; John the Baptist rejected "multitudes" that came to him, saying—"Think not to say within yourselves, we have Abraham to our father; but bring forth fruits worthy of repentance." Upon Calvinistic principles, infant baptism cannot be sustained from this passage of Scripture, so long as its advocates do not take the ground of Augustine, and prove it, too, that baptism removes the taint of original sin.

I have no doubt it gives Dr. Summers much pleasure to run you thus into a corner, for he hates your Calvinism, if possible, even more than he does our believers' immersion. And it would not be surprising if, in his heart, he is reproaching you for thus betraying the cause of infant baptism. Let us see, however, if you and I cannot do the same service for him. Let us place the same argument in his mouth, and see whether Arminianism can furnish it any better protection. In one respect, however, he has the advantage of you, if, indeed, it can be called an advantage. The basis upon which he rests infant baptism is so much like that which it sustains, that it will be difficult to find in it a plank

sound enough to serve as a lever to roll off the superincumbent rottenness. We will let Dr. Summers, however, repeat the argument, and see if he has more right to indulge a feeling of complacency than you :

“ Adults that possess the dispositions of children are prepared for admission into the kingdom of heaven ; therefore, the children themselves, possessing such dispositions, are prepared for admission to the kingdom of heaven.” To him I remark :

1. This is reasoning upon the supposition that the adults referred to and “ young children ” are, in all respects, alike. While there are many points of resemblance, there are also many and important points of dissimilarity. The adults are in a state of grace, infants are in a state of nature ; the adults have been regenerated by the Spirit of God, infants are yet “ in the flesh,” and “ they that are in the flesh cannot please God ;” the adults have believed in Christ, infants have never heard of Christ, and “ how can they believe in him of whom they have not heard ?” While, therefore, it is true, as Christ says, that those adults who are like children, in certain respects, are prepared for admission to the kingdom of heaven ; that which *causes* their qualification for, and admission to the kingdom, is the very thing in which they are *dissimilar to infants* in a state of nature. For, except a man be born again he cannot see the kingdom of God.

2. Your idea that infants, in a state of nature, are prepared for admission into the kingdom of heaven, is directly opposed to your doctrine of “ total depravity,”

—though, I am admonished, we must be very careful in handling this, for it is not so sound but that it is in danger of breaking in our hands. If all are totally depraved, how can infants, *while in a state of total depravity*, be fit subjects for admission into the kingdom? Christ says—“Except a man (Greek, *tis, any one*) be born again, he cannot see the kingdom of God.” “That which is born of flesh is flesh, and that which is born of the Spirit is spirit,” John iii. 36. And Paul says: “In Christ Jesus, neither *circumcision* availeth any thing, nor uncircumcision, but a *new creature*,” Gal. v. 15. Your argument, therefore, not only contradicts Christ and Paul, but your own doctrine of total depravity also. When this is the result, it is evident to every body else, and it ought to be evident to yourself also, that you misunderstand the Saviour when he says—“Of such is the kingdom of heaven.”

3. You must not interpret the Scriptures so as to make one part contradict another. If that which is born of flesh is flesh, and if they that are in the flesh cannot please God, then infants, while in a state of nature, cannot please God, and are, therefore, not suitable subjects for his kingdom. It is surprising that you do not see the contradictions and absurdities which this position of yours involves. If you mean to say that all infants, in a state of nature, are prepared for heaven, then you contradict Christ, the apostle, and yourselves, as we have shown above. If you mean to say that all are changed into the spiritual state after their birth, and while infants, then you contradict not only the Scrip-

tures and your Calvinistic colleagues, but universal observation and experience. As we have said before, you have never yet seen the individual who grew up holy from his infancy. If you mean to say that those only who die in their infancy are "born of the Spirit," we will agree with you; but, then, with this statement, you can look neither us nor your Calvinistic colleagues in the face. *They* will ask you, if only those who die in infancy are regenerated, why, then, do you insist that *all* infants are entitled to the ordinance? And *we* will inquire, how you can, upon these principles of yours, baptize any? How can you ascertain who will die in their infancy?—and, discovering that, how can you know at what time they experience the new birth—whether before, or immediately "in the hour and article of death?" If these be your principles, then none but dead infants would be the proper subjects of baptism. To baptize these alone would be more consistent with your principles, and, I will add, less hurtful to the world, than your present practice.

4. Besides, this practice of yours is inconsistent with your view of the import of the ordinance. You say all infants are to be baptized, because Christ died for all, and yet you maintain that baptism is not a symbol of the work of Christ, but "of the renewing of the Holy Ghost," p. 14. To be consistent, then, you ought to say either, with Augustin, that all infants are to be baptized because the ordinance removes the taint of original sin, or because the taint has been already removed by "the renewing of the Holy Ghost." If the formér, you will

be maintaining the doctrine of the Romanist and the Puseyite; if the latter, you must say either that all infants are renewed, or a part only; and then your doctrine will labor under the difficulties mentioned above.

Dr. Summers, however, in his "Strictures on Dr. Howell," boldly cuts the knot, and contradicts, not only his Calvinistic colleagues, but himself also. On page 184, he maintains—"Why baptize children if they are not born in sin?" This language, in the mouth of Augustin, had some significancy, because he believed that baptism washes away original sin; in Dr. Summers's mouth, with his disclaimer of baptismal regeneration, it has no consistent significance at all. But he proceeds—"And we will take occasion to turn the tables and boldly assert, that nothing is so well adapted to perpetuate the truth on the subject of original sin as the practice of infant baptism," p. 184. In the same connection, he indignantly denies that the Methodists believe baptism can remove the taint of original sin. In another part of his work, then, baptism symbolizes the renewing of the Holy Ghost; here it is meant to teach the entire absence of His influences; there, it is emblematical of sanctification, p. 13; here, it is emblematical of total depravity; there, it is designed to show that this infant is a child of God, and an heir of heaven; here, it puts the mark of Cain on its forehead, and proclaims that it was conceived in sin and brought forth in iniquity; there it ratifies its claims to admission to the church and to the kingdom of glory; here, it prohibits its entrance, and slams the door in its face. Infant baptism, then,

is a standing monument, designed to perpetuate the remembrance of original sin, and so long as it stands with this inscription upon it, it is an ordinance not to *initiate* infants into the church but to drive them from its portals.

Let Dr. Summers take either or both of these conflicting views, and we ask if it has not been shown, that Christ could not have meant to teach that infants, *in a state of nature*, are fit for admission into his kingdom. But we are not done with Dr. Summers's argument yet.

5. My presbyterian colleague and I will ask you further, if Christ designed to teach that *all* infants are eligible to church membership and to baptism, why do you not "baptize" others besides the children of your members? Do you answer that you administer it to all that are brought to you? We ask again, have you ever pressed upon unbelieving parents, who respect religion, their duty to place their children in the way of securing their rights, and enjoying their privileges; and have you ever endeavored to aid those infants whose parents do wickedly deny to them "the seal of the covenant?" Should a minor come to you, professing faith in Christ, and requesting baptism, you would not be deterred as a faithful minister, from performing your duty, though the infidel parent should forbid you, on the ground that he believed that the religion of Christ is a fable. Now, you know that there are thousands of infants who are entitled to the rite, and, to use the language of Cyprian, "crying for baptism," and though they are in your reach, you lift up neither hand nor voice in their aid.

How much they lose, Dr. Summers knows, for he says of himself—"We do not hesitate to say that we have derived great benefit from our baptism in infancy," p. 194. As God's laws are to be obeyed rather than man's, if it is his will that *all* infants are to be baptized, then it will be lawful for you, with the Romanists in some countries, to put the "seal" on them wherever you can obtain access to them.

Finally.—And this I address to both Calvinistic and Arminian Pedobaptists. If infants, in a state of nature, are entitled to church membership, and, of consequence, to baptism, then, on the same principles, they are entitled to partake of the Lord's Supper also. And why do you withhold this from them? Here, the large majority of your church members are excluded from the table of the Lord—why? Are they guilty of any crime? The very same reasons that would exclude them from the privileges of the one ordinance, are sufficient to bar them from the other. The Roman Apostacy, from whom you received this rite, more consistent than you, did, for many centuries, admit infants to "the Eucharist."

The meaning of Christ when he says—"Of such is the kingdom of heaven," is so plain that, if it were not for the necessities of infant baptism, it would never have been misunderstood, nor its common-sense interpretation called in question. Of precisely similar import is his language in Matt. xviii. 1-6—"At the same time came the disciples unto Jesus, saying—Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said:

Verily I say unto you, except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child, in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And in the passage quoted by Dr. Summers, immediately after saying—"Of such is the kingdom of heaven," the Saviour adds: "Whosoever shall not receive the kingdom of heaven *as a little child*, shall not enter therein." Any one, then, who is not seeking after a proof of infant baptism, would see that, when Christ says that the subjects of his kingdom are to be like little children he means that they must be free from pride and malice, and possess a humble and teachable disposition. It would be just as reasonable to maintain from the phrase—"Whoso shall receive one such little child in my name," &c., that infants can be ambassadors or ministers of Christ, as to argue from the phrase—"Of such is the kingdom of heaven," that infants in their natural state, are subjects of Christ's kingdom, on earth or in glory.

We have examined the argument from this passage at great length, because it is the one chiefly relied on by our opponents, and we have no doubt that, by this time, the majority of our readers are ready to adopt the language of Bishop Taylor—to rely upon this text for proof of in-

fant baptism, “proves nothing so much as the want of better argument.”

The passage says not one word about infant baptism or infant church membership. Those who brought the little children, desired that Christ should touch them; and he took them up in his arms, put his hands upon them and blessed them. It does not hint that it is the duty of the parent to dedicate his infant offspring by baptism, but it teaches, unequivocally, that which is infinitely more valuable to the pious parent—that Christ has a regard for little children, and that he permits parents to bring them to him for his blessing. Let all then bring their beloved offspring, in prayer, to Christ, and beseech his blessing upon them, ever recollecting his gracious words “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.”

SECTION III.—*Passages relied on, continued.* 1 Cor. vii. 14, and Acts ii. 39.

Another passage of Scripture on which our opponents lay great stress, as a proof of infant baptism, is found, 1 Cor. vii. 14. “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.” The argument is briefly this: “If the children of a Christian parent, who is the husband or wife of a heathen, be permitted to take rank with the saints, *agia*, that is, Christians, or members of the church—as the word imports in the New Testament—the con-

jugal relation has been sanctified to a Christian husband or wife, so circumstanced, and must not be dissolved. This, as the context shows, was the point in dispute in the Corinthian Church ; but it could not have been settled by such an argument as this, had not the church-membership of children been an admitted fact," *Summers*, p. 30. To this I reply, that a common-sense interpretation of this passage, according to the context and the laws of language, and of argumentation, will show that, so far from sustaining infant baptism, it furnishes a "decisive argument" against it. This Dr. Dagg, the distinguished President of Mercer University, has conclusively shown, in a tract with this title, issued by the "Southern Baptist Publication Society." The apostle's argument is a very simple one, and, infant baptism out of the question, would be easily understood. The question was propounded to him by the church at Corinth, whether a believing husband should separate from an unbelieving wife, and *vice versa*, on the ground that she was unclean according to Jewish notions. Certainly not, says Paul ; for if a wife, because an unbeliever, is so unclean that her believing husband should separate from her, then, on the same principles, believing parents must separate from, and have no association with their children, because *they* also are unbelievers. This was a conclusion that the inquirers would at once repel ; and thus they could see the principle which prompted their inquiry reduced to absurdity. If this is the correct interpretation of the passage, then as Dr. Dagg has shown, the witness whom our opponents bring

to the stand, testifies decisively against them. Dr. Summers refers to Dr. Dagg's argument, but it is evident he misapprehends it. The Doctor's argument is contained in epitome in a note which he furnished for "Wilson's Scripture Manual," which the reader will thank me for inserting here at length.

"In meditating upon 1 Cor. vii. 14, I soon perceived that the unbelieving husband or wife is sanctified or holy, as well as the children; and, therefore, has as good ground to claim baptism from the passage as they have. This convinced me that infant baptism cannot be proved by it; and with this discovery I remained for some time content, choosing rather to be ignorant of its true meaning than to misunderstand it. I was afterwards struck with the fact that the apostle writes, '*your children,*' and not *their children*. I then saw that he meant the children of all the members of the church, including even those who had both parents believers. Hereupon I inquired, how can it be that the children of *two believing parents* would be unclean? I did not see how this could be possible, if the church at Corinth had been a Pedobaptist church; for then all these children would have been consecrated to God in baptism, and brought within the pale of the church. I could only account for it on the supposition that the church was a Baptist church; for then these children were unbaptized, and had no nearer relation to the church than the unbelieving husband or wife, and being in the same predicament, might be accounted unclean by the same rule. I moreover thought that if the church at Corinth was a Baptist church, so were all the other churches of those times. Here I made a second pause in my investigation, before I could satisfy myself as to the meaning of the terms *holy* and *unclean*; at length I observed that the apostle, in the fifth chapter, speaks of *keeping company* and *eating* with persons. Here I thought of the saying of Peter, Acts x. 28, and of the charge brought

against him, Acts xi. 3; and of his conduct at Antioch, Gal. ii. 12; and of John xviii. 28, and 2 Cor. vi. 17. It appeared from these passages, that persons were accounted common or unclean when it was unlawful to enter their houses, to eat or to keep company with them, or to touch them. I then bethought myself that in the distinction between clean meats and unclean, between holy persons and places, and those which are unholy, it is the common language of Scripture to call anything holy or clean, which a person consecrated to the Lord may lawfully touch or use; and any thing common or unclean, the touch or use of which is prohibited. In this sense of the terms, I saw that the text became very easy to be understood, if the notion that these children had been baptized, were but driven from one's mind. The apostle, in effect says: 'If it is unlawful for a member of the church to dwell, keep company, or eat with, or touch an unbeliever, then it is unlawful for you to dwell, keep company, or eat with, or touch your children; and, consequently, the care, support, and especially the religious education of them, must be wholly neglected. The laws of the commonwealth of Israel are not applicable to Gospel churches, because of their different organization. That children are not members of the latter, is the very fact upon which the apostle seizes, for the foundation of his argument, in this text, which is, therefore, decisive against infant baptism.'

Now we ask the unprejudiced reader, which is the most reasonable interpretation of the text, this, or that which Dr. Summers gives? And yet this is one of the passages upon which the most stress is laid as a proof of infant baptism. In the same way, all their witnesses will testify against them.

The next passage, relied on by some, though Dr. Summers omits it in his list, is Acts ii. 31. "For the promise

is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Nothing suggests this as a support of infant baptism, but the word "children." If infant baptism were out of the question, every one would see, from the use of the word in other connections, and from the qualifying clause joined to it, that "children" here means *descendants*. There was nothing more common than for all the people, old and young, to be called the *children* of Israel; and Peter, in the next chapter, says to these same people he was addressing, "Ye are the *children* of the Prophets," &c. The meaning evidently is, the promise is to you and to your descendants, and to the Gentiles that are afar off—even to as many of you and your descendants, and the Gentiles, as the Lord our God shall call. The promise referred not to baptism, but to the outpouring of the spirit foretold by the Prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my spirit *upon all flesh*: and *your sons* and *your daughters* shall prophesy, and your young men shall see visions, and your old men shall dream dreams," Acts ii. 17.

CHAPTER II.

NO EXAMPLE IN THE SCRIPTURES OF THE BAPTISM OF ANY OTHERS THAN BELIEVERS.

SECTION I.—*Household Baptisms. Cornelius, Lydia.*

THE most casual reader of the Acts of the Apostles, will observe that in every case where the apostles administered the ordinance of baptism, the subjects of it, where their names are mentioned, or the period of their life unequivocally stated, are those who are old enough to understand the Gospel and to believe in Christ. Where the subjects are plainly indicated, so that there can be no dispute, it is evident that the apostles conformed strictly to the directions of the commission as we have explained it. In no place is there an unequivocal statement, candid pedobaptists themselves being judges, that infants were baptized. On the day of Pentecost the people repented, gladly received the word, were added to the church, and walked in the apostles' doctrines and in the apostles' fellowship—none of which can be predicated of infants. In Samaria, "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus, they were baptized, both men and women," Acts viii. 12. Both men and women were baptized, but not one hint is thrown out with reference to infants. Philip preaches the Gospel to the Eunuch, and requires him to make profession of faith in

Christ before he will consent to baptize him—verses 26–28. Saul and Cornelius, and Lydia, and the jailor, were all baptized upon a profession of their faith in Christ. Our opponents, however, maintain that infants were included in the households baptized by the apostles. Now, we undertake to show that these furnish no example for their practice. It is only necessary to notice the terms used by the historian in the accounts of these baptisms, to convince any unprejudiced reader, that infants could not have been contained in the households baptized.

1. The first on record is the *household of Cornelius*. “There was a certain man in Cæsarea, called Cornelius, a devout man, and one that *feared God with all his house*,” Acts x. 1, 2. When Peter had arrived, in answer to the summons which God had directed, Cornelius said: “Now, therefore, are *we all* here present before God *to hear all things* that are commanded thee of God,” v. 33. Peter proceeds to preach the Gospel to them. “While Peter yet spake these words, the Holy Ghost fell *on all them which heard the word*,” v. 44. “They heard them *speak with tongues and magnify God*,” v. 46. And then succeeds Peter’s inquiry, “Can any man forbid water, *that these should not be baptized which have received the Holy Ghost* as well as we? And he commanded *them* to be baptized in the name of the Lord,” vs. 47, 48. Now there is not one word said here about the presence of infants, but every thing to imply the contrary.

1st. We are not told that Cornelius had a wife even.

2d. No mention is made of any children, as belonging to his household. "He called *two* of his *household servants*, and a devout soldier, and sent them to Joppa," and, as far as the record goes, it does not hint that he possessed any other than adults, as members of his household.

3d. It is evident that all those baptized *feared God*—that all assembled *to hear* all things that God had commanded—that the Holy Ghost fell *on all of them*, and that *all spake with tongues and magnified God*. Now we ask the candid reader if he can detect one infant voice in this household, as they are in concert rejoicing and praising God? And yet this is one of "the massy bulwarks of infant baptism!" The veriest child can overthrow it.

2. The next case on record is the *household of Lydia*. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us," Acts xvi. 14, 15. This is all that is said of the baptism of this household, and the reader will perceive that no mention at all is made of infants by name. Now, upon the supposition that Lydia was a virtuous woman, it will be necessary to prove that she was married—her husband alive or dead—and that she had children the issue of the marriage, before the baptism of

her household can even "*imply*" a support to infant baptism. Lydia was not a courtesan; for she "worshipped God" before she heard Paul preach. If she had children, then she was either a married woman or a widow. Let us see how either supposition will consist with the account given of her. Let us suppose, then, first, that she had a husband alive. Now, what we wish to know is, where was her husband at that time?—at Philippi, or at Thyatira? Let us suppose he was at the former place. Then see what will be the result. First, "Lydia's husband" was in fact a good-for-nothing sort of person, and is so characterized by "his wife," and by the Holy Spirit—worthless, in fact, because he permitted his wife to bear all the burthens necessary to the support of "the family," while he consents to be a *nameless* appendage to it. His wife sells purple, but he, a "loafing," perhaps a drunken vagabond, does nothing. Or perhaps an easy man, without energy, he gave way, in business matters, to his more enterprising wife, and staid at home attending to domestic concerns and taking care of the children. On the supposition that he was at Philippi his wife and the Holy Spirit both characterize him as a good-for-nothing man. *She* invites the apostles into "*my* house," not into *our* house, intimating, very plainly, that it made no difference at all whether her husband would be glad to see them or not, and that he knew his place better than to presume to put on any airs in *her* house; and the Holy Ghost, by speaking of "*her*" not *his* "household," nor, what would have been a little better, *their* household. Luke, under the direc-

tion of the Holy Ghost, thinks Cornelius and the Jailer entitled to be considered the heads, respectively, of their households, and he was in company with Paul who took no pains to conceal the opinion, that "the husband is the head of the wife," and that she should *submit* to and *reverence* her husband, (Eph. v.,) and who did not hesitate to proclaim: "I suffer not a woman to *usurp* authority over the man," (1 Tim. ii. 12;) but we find him not only not rebuking Lydia, for her "usurpation," and pleading the cause of—I do not know what his name was—Lydia's husband, but even joining with her in treating him with worse than contempt. When *we* wish to speak contemptuously of a husband in these days, we make him an appendage of his wife, and speak of them as Mrs. such-an-one and her husband; this nameless man fell even beneath contempt; for he is not noticed at all. He must have been a very mean and worthless, or a very badly-treated man.

But then again, in the next place, if he was at Philippi he constituted a part, however insignificant, of "Lydia's household," and was baptized also. Now if that was the case, even though he was a very "*weak brother*," Luke would certainly have said something about him, if not before, at least after, his wife—surely he would not contemptuously, after his conversion, have assigned him a position among "Lydia's little daughters?" Upon the whole, I cannot believe that Lydia's nameless husband was with her at Philippi.

Suppose, then, he was at Thyatira, in Asia Minor; then, the inquiry presses upon us, why were this family divided?

But I must take that expression back; Dr. Summers says it is not good English. "There can be no *family* without *children*. A man and his wife are not a *family*. When a young woman is advanced in pregnancy, she is 'in a *family way*;' when her child is born she has a *family*; yet this term is seldom used absolutely, unless three or four children or more compose the family," p. 232. He will permit us to use the term, however, if we grant that the children were divided—the older males remaining with their father, and the infant and female children departing with their mother; and he "demands, therefore, VALID REASONS why the *family* attached to their mother, Lydia, was not a young *family*. Moreover, seeing *daughters* are always more attached to their mothers than sons are, and for a longer term of years, I demand also *valid reasons* for denying that Lydia's family were *daughters*, in whole or in part, since there is the greater chance that they were daughters rather than sons," p. 234. As this nameless husband of Lydia then could not himself "be in a family way," and as his wife, Dr. Summers intimates, had all the children who alone could compose the family with her, we must give up the mode of expression, and shape our question in another way. Well, then, upon the supposition that he was left at Thyatira, what good reason can be given why this man's family—and here I came in one of committing the same blunder again; but how can I help it, when I partake of the ignorance of *English* which prevails in this remote American outskirt. Before we start again, let us endeavor to become well grounded in the

philological first principles, which Dr. Summers lays down—

1. “When a young woman (and an old one too?) is advanced in pregnancy, she is ‘in a *family* way.’” This is going back to preparatory first principles, and we think we understand it.

2. “When her child is born, she has a *family*.” This is the next step, and the conclusion; and it is very clear *as far as it goes*, but the inference from it is very strong that a man can have no family at all. Thus much, however, we learn very satisfactorily, that whenever a neighbor inquires of “a young woman” (and of an old one too?) with one child, “How are your *family*?” the meaning is, What is the state of health of your child? But to return—

Upon the supposition that “Lydia’s husband” was at Thyatira, upon what principles can it be explained that his wife and “*her family*” left him, and crossed the Ægæan Sea into Macedonia, four hundred miles or more from home, to engage in selling purple? Is it a common thing—nay, was such a case ever heard of, that a woman “which worshipped God” should leave her husband at home, and, with a “large family of young children, daughters in whole or in part,” go off to a foreign country three or four hundred miles, to engage among total strangers in selling purple, or in any other business? What mother would undertake such a journey with a large “family” of “little daughters,” exposing them and herself not only to fatigue, but to danger, among strangers, without a protector? And what hope

could she have of realizing any profit from her traffic, encumbered as she was by a large number of little daughters? The large majority of mothers find that it is about as much as they can do to look after the interests of a numerous offspring at home, though the greater part of their time be devoted to that object. And then to think of the scandal of the supposed course. A little while ago Lydia was too delicate to go into the water with "one of the other sex," but here she recklessly violates all propriety, and boldly braves public opinion by tearing herself from her husband's bed and board, and setting up for herself an independent business and residence in a foreign country. Nor can she be excused on the ground that the business in which she embarked was lucrative; for if Lydia was the woman Dr. Summers takes her to be, she could have sent her husband on the business and *compelled him to attend to it*. Besides the outrage she would have committed against public opinion and upon her disconsolate husband, by her abandonment of him, think of her cruelty to the fond father, in forcibly taking his beloved little daughters from his embraces. Reasoning upon our author's principles, we all know how natural it is for fathers to be specially attached to their little girls. For I am bound to yield to Dr. Summers's opinion as to the sex of these children he has discovered with Lydia; I am no more able to give him "VALID REASONS" to show that they were not "*daughters*, in whole or in part," than I am to furnish the same kind of reasons to show that the eyes of the "man in the moon" are not of a pea-green color.

To suppose that Lydia's husband was at Philippi is to reflect on him—to suppose he was left at Thyatira is to reflect on her. On the whole we may conclude that if she ever had a husband, he must at that time have been dead. If Lydia had a large number of daughters she must have been, at the time of her baptism, a widow.

Now, if Lydia was a widow, "her husband" died either at Thyatira or somewhere else absent from her, or at Philippi, where he was perhaps engaged in the business which devolved upon her after his death. The former cannot be true, for the reasons given above to show that Lydia, who "worshipped God," could not have abandoned him for the purpose indicated—though such treatment *was* well nigh calculated, poor man! to break his heart. Nor could he have died at Philippi, for then all those "daughters, in whole or in part," would have vanished into the nothingness from which Dr. Summers called them. The whole argument going to show the sex of the children that were "attached to their mother Lydia," is based upon the assumption "that *daughters* are always more attached to their mothers than sons are," p. 234, and, therefore, it assumes that the husband and father was left behind somewhere.

Now I do not know one word about the ages and the characters of the persons composing Lydia's household. It may have been composed entirely, like a part at least of the household of Cornelius, of servants and persons in her employ—or it may have been made up entirely of her children, sons or daughters, or both; but of whom-

soever composed, I am well assured that they were all old enough to understand and believe the gospel; for, 1, The commission prohibited the administration of baptism to any but to those exercising faith in Christ; and 2, Because Luke called them afterwards "brethren," Acts xvi. 40. "And they went out of the prison, and entered into the house of Lydia: and when they had seen the *brethren*, they comforted them and departed." Dr. S., however, maintains that "these brethren were neither servants nor sons of Lydia. They were, probably, no other than Luke and Timothy, who sojourned at Lydia's house, during the imprisonment of Paul and Silas," p. 33. That is, Luke speaking of *himself* and Timothy, says, not when they had seen *us*, but when they had seen the *brethren*, they comforted *them*!

We have seen how much Dr. Summers's English criticism has done towards the support of Lydia's "numerous *young family*—her *daughters* in whole or in part;" let us next see what marvels his Greek criticism can accomplish: "When the apostle baptized Stephanas and Lydia, he baptized, also, their families. The term *oikos* means *family*, as distinct from *oikia*, household." "Thus, he baptized the *oikos*, the family of Stephanas; but he speaks of the *oikia*, the *household*, as addicting themselves to the ministry of the saints, that is, performing the duties of hospitality towards them. Such services, would not, of course, be restricted to Stephanas, with his wife and children, the *oikos* of Stephanas, but would be rendered also by the servants of the family, in which case the word *oikia* is proper to be used, and it is

used accordingly," p. 32. "*Oikos* imports the family, and *oikia* the attendants on a family, the servants of various kinds," p. 231. He says he quotes this "from Taylor's unanswered and unanswerable work on *Apostolic Baptism*." Now, this dissertation is precisely upon a par with that on the English word *family*; nay, it is even more fanciful, as we shall proceed to show :

1. The Greek words *oikos* and *oikia* are used interchangeably in the New Testament. Luke (vii. 6) calls the Centurion's house *oikia*, and in v. 10 he calls it *oikos*. Christ says (Luke x. 5, 7)—"Into whatsoever *oikia* ye enter, first say, peace be unto this *oikos*; and in the same *oikia*, remain," &c. Luke (viii. 41) calls Jarius's house *oikos*, and in v. 51 he calls the same *oikia*. In John xi. 20, the house of Martha and Mary is called *oikos*, and in v. 31 it is called *oikia*. The Jailor's house, in Acts xvi. 32, is called *oikia*, and in v. 34 it is called *oikos*. Christ calls his Father's house both *oikos* and *oikia*, John ii. 16 and xiv. 2. And so we might go on multiplying quotations. It is wonderful that the learned writer and the learned quoter of "the unanswered and unanswerable work on *Apostolic Baptism*" overlooked these things.

2. Let us, in addition, apply our author's definitions to some few of the passages in which the words occur, and see what will be the interesting result. *Oikos*, it will be recollected, means *family*, including the idea of young children, or the *residence of the family*, and *oikia*, *servants* or attendants, or the residence of servants. Very well; let us see: Matt. x. 12, 13—"And when

ye come into a *oikia*, kitchen, salute it. And if the *oikia*, kitchen, be worthy, let your peace come upon it," &c. Matt. xii. 25—"Every *oikia*, kitchen, divided against itself shall not stand." Luke xi. 17, pronounces the same consequences to the occupants of the *family* mansion—"And a *oikos*, family, children of a family, the occupants of a family mansion, divided against a *oikos* falleth." Christ says—"In my Father's *oikia*, kitchen, are many mansions!" Matt. xix. 29—"And every one that hath forsaken *oikia*, kitchens, &c., for my name's sake, &c., shall inherit everlasting life." 2 Cor. v. 2—"For we know that if our earthly *oikia*, kitchen, of this tabernacle be dissolved, we have, &c., a *oikia*, a kitchen, not made with hands eternal in the heavens." 2 John x.—"If there come any unto you, and bring not this doctrine, receive him not into your *oikia*, kitchen, neither bid him God speed." John iv. 53—"So the father knew that it was at the same hour, in the which Jesus said unto him, thy son liveth; and himself believed and his whole *oikia*, kitchen, or household servants," i. e., the mother and children were not at all affected. 1 Cor. xi. 22—"What? have we not *oikia*, kitchens, to eat and to drink in?" But why need we multiply quotations? The result is very interesting, and the temptation is very strong to apply the principle to the numberless other examples; but we must forbear. The fancied distinction between the Greek words *oikos* and *oikia* is all the evidence our author has to prove the existence of infants in the household of Lydia. The plain English word *household* does not necessarily in-

clude infants, and we ask the common-sense reader if it has not been conclusively shown that the Greek word *oikos* testifies, as clearly as such an outlandish word can testify—"Infants are not necessarily contained in me."

To prove infant baptism from Lydia's household, it must be shown that she had ever been married—that she had children—that her children were any of them young enough to be entitled to the faith of their parent. Now, none of these things have been shown, nor can they be. Thus goes another of "the massy bulwarks by which infant baptism is defended!"

SECTION II.—*Household Baptisms, continued. The Jailor, &c.*

The next case on record is the *Jailor's household*: "And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried out with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas and brought them out, and said: Sirs, what must I do to be saved? And they said, *believe on the Lord Jesus Christ* and thou shalt be saved *and thy house*. *And they spake unto him the word of the Lord, and to all that were in his house*. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his

house, he set meat before them, and *rejoiced, believing in God, with all his house.*"

1. He and all his were baptized, but to him and to all that were in his house, Paul spake the word of the Lord. All in the one case is the same as all in the other. I do not know that he had any children. I do not even know that he had a wife, nor can any one make it appear from the record. Suppose, however, he had children, and that one or more of them were infants; then what is the result? Paul spake the word of the Lord to infants! The earthquake and the appalling circumstances attending it, had, doubtless, aroused from their slumbers all the adult members of the household, but the unconscious infant was still locked in sweet repose, or, perhaps, unconscious of the impending danger, it was fretting on account of the unseemly disturbance. Paul, in answer to the question of the Jailor, had informed him of the means by which not only himself, but his household also, might be saved. The affectionate father, not willing to monopolize the blessing, despatches the nurse to bring, from its cradle, his "infant seed." It is now after the hour of midnight. Imagine, then, the profound "Apostle of the Gentiles" standing before this drowsy and fretful infant, and gravely explaining to it the way of salvation, through a crucified Saviour, while the nurse is vainly endeavoring to keep it awake, or the mother to pacify its clamors for the breast. Imagine these things to be true, and then tell me what foundation Paul had for the declaration—"When I became a man I put away childish things!" All in the

house were baptized :—but all in the house had the word of the Lord preached to them previously.

2. All the members of the Jailor's household were baptized, but the same "all" believed in the Lord Jesus Christ before submitting to the ordinance. Now, if the puling infant could have *believed* in any thing at all, it would have been only in the unreasonable molestation to which it was subjected, and, no doubt, it would have given a most unmistakable manifestation of *that* faith. The record states that the household were baptized, not on the faith of the head, but on their own faith. And do tell me, can an infant exercise faith in Christ?

3. All in the Jailor's house not only believed and were baptized, but rejoiced, as the Ethiopian Eunuch, having "the answer of a good conscience." Can an infant rejoice? I do not know that this class of human beings can experience an emotion that rises as high as joy, but I have no doubt that when it was restored back to its cradle, if it had not been fretted too much in the process, it experienced no little relief that the, to it, unmeaning and foolish ceremony was over.

All the Jailor's household were not only baptized, but they *heard the Gospel*, they *believed in Christ*, and they *rejoiced*, having "the answer of a good conscience," and none of these things can be predicated of an infant.

Dr. Summers maintains not only that the Jailor had children in his family, but that he had *numbers* of them, and, my dear reader, how do you suppose he proves it? Let him speak for himself: "The Philippian jailor, rejoiced, believing in God, with all his *numerous* family.

He could not have been an old man. His first intention after the earthquake—‘He drew his sword, and would have killed himself’—is not the character of age, which is more deliberate in its determinations. The action is that of a fervid mind. In like manner, ‘he called for lights and SPRANG IN.’ The original well expresses the strenuous action of a man in the vigor of life; yet this man had a numerous family, which, according to nature, *must* have contained young children,” p. 236. “Scripture uses the word *all* and *whole*, to import *many*—*numerous*.” “The consequence is inevitable, that families distinguished by the word ALL OR WHOLE, had *many children*, since children are the family,” p. 235. Let us trace up the different steps of this argument, and while we are doing so, I beg the reader to preserve his gravity: *I will try*:

1. The Jailor had children. How do you know? Why, he had a family, and “there can be no *family* without children,” as was so clearly shown a few pages back. It is of no importance for us to know whether his wife was alive or dead, or whether he ever had a wife; for “a man and his wife are not a *family*.” Whether “*his family*” were born in lawful wedlock or in adultery, we need not inquire. It is enough for us to know that he had a *family*, and “children are the family.” Let no one object to this, that Luke uses *oikos* and *oikia* interchangeably in the record, and that the pedobaptist translators of our present version render it house or household. Let no one annoy us by the caviling question—“Suppose the Jailor had a wife, and there

were living with him his or her mother, and a half-dozen of their brothers and sisters as his wards, besides a score of men-servants and maid-servants, would he have had a family then?" It is enough for us to know that he had a *family*, and "children are the family."

2. The Jailor had a *numerous* family. And how do we know this? Why the inspired writer says "all his" were baptized with him, and "Scripture uses the word *all* to import *many*—*numerous*." "The consequence is inevitable, that families distinguished by the word *all*, had *many children*." That is, if his family had consisted of two children, and *they* had been baptized together with their parents and all the adults, *all* the family would not have been baptized! This is as clear as the "unanswered and unanswerable argument" can make it.

3. *Some* of the Jailor's children must have been young children. And how do we know that? Why, the father was in the prime of life. *He drew his sword*. An old man never does that; he takes a sword out of the scabbard in some other way, and without *drawing* it! *He would have killed himself*. Who ever heard of any one that committed suicide after the prime of life? Old men, as a general thing, know better than that, and are more cautious. *He showed the possession of a "fervid mind"*. Don't tell me that he may have been a man advanced in life, whose "fervor" was but another name for his *fear* and *agitation*, on account of impending danger. For we "demand VALID REASONS" to show that he was not as much accustomed to earthquakes as the old

lady in the Mississippi valley, who, when her guest manifested alarm at a sudden shock, said, "Don't be scared, *its only* the earthquake." *He* SPRANG IN, *which expresses a strenuous action.* Who ever knew a man beyond his prime to accelerate his pace for *any* reason? The chain of argument, then, is complete.

1. His family was made up *entirely* of children, "since children are the family!"

2. He had *numerous* children, for *all* his children were baptized, and *all* could not have been if there had been only a few!

3. Some of his children were young children, for he was a young man of "fervid mind" and "strenuous action," and, consequently, "according to nature, his numerous family *must* have contained young children." Now, "all his" were baptized; consequently, this case of the Jailor rears up a "massy bulwark of infant baptism," which we should like to see any man overthrow!

My readers must not become disgusted with me, for I must bring myself down to the level of Dr. Summers's argument before I can reply to it.

But why need I go through the list of household baptisms in detail? They all contain statements that ought to show conclusively, that no infants were baptized in them. Thus, the household of Stephanas "addicted themselves to the ministry of the saints," 1 Cor. xiv. 15, 16, and xvi. 15. And "Crispus, the chief ruler of the synagogue, *believed* on the Lord *with all his house.*" Acts xviii. 8.

The distinguished pedobaptist historian, Neander, con-

fesses—"We cannot prove that the apostles ordained infant baptism; from those places where the baptism of a whole family is mentioned, as in Acts xvi. 33, 1 Cor. i. 16, we can draw no such conclusion, because the inquiry is still to be made, whether there were any children in these families, of such an age, that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns," Ch. Hist., p. 198.

But here we are met with an *argumentum ad hominem*: "Here let me ask, was it ever known that a case of family baptism occurred under the direction of a Baptist minister," Dr. Miller, p. 24. To this I answer:

1. Suppose such a case had never happened among Baptists of the present day, would that make it improbable that whole families were converted at the time of the first planting of Christianity, when God operated by Christ's apostles with miraculous power?

2. If you have not heard of such a case, however, it is your own fault, for such cases are numerous.

"Should we not think it very singular to find accounts of *family baptisms* in a history of *Baptist Missions*?" Dr. Woods, p. 79. I think it is likely you would, but that does not render the existence of such accounts impossible. "There were *eight* baptized families belonging to the Karen Baptist Mission, before it was as old as the Apostolic Mission when the family of Lydia was baptized, The *Christian Watchman*, of Jan. 29th, 1841, presents authentic proof of the existence, at that time, of upwards of fifty baptized households connected with

Baptist churches—every member of whom was baptized on profession of faith and added to the church.”—Crowell’s Ch. Mem. Man., Boston, 1847, p. 158, as quoted by Dr. J. L. Reynolds.

CHAPTER III.

INFANT BAPTISM CANNOT BE SUSTAINED BY INFERENCE AND ANALOGY.

SECTION I.—*Female Communion. Change of the Sabbath.*

WE have thus gone through the Scriptures, and we ask the unprejudiced reader if it has not been shown conclusively that there is neither precept nor example, for infant baptism, in all God’s word. The commission of the Saviour is limited to the baptism of believers, and examples of none other than such—both men and women—are recorded. Nowhere do we find it hinted, much less stated, that infants are entitled to this ordinance. No precept do we find addressed to parents, enjoining upon them to see to it, that their infants secure it as a privilege to which they are entitled. And this is the more remarkable, too, when the advantages of the

ordinance to children are so numerous, if Dr. Summers's testimony be true; and nowhere in the early planting of Christianity, do we find Christian parents dedicating their infant children by baptism, or the apostles exhorting them to do so, or even alluding in the slightest way to the subject, either in their addresses or in their writings. And this, too, is not because the cases of little children are over looked in God's word. The Saviour loved them and proclaimed, "Suffer little children to come unto me and forbid them not"—the Israelites were commanded to circumcise them, and instructed, too, minutely, even as to the day—their presence with the five thousand men, (Matt. xiv. 21,) and with the four thousand, (xv. 38,) miraculously fed by Christ, is noted. The Holy Spirit does not even overlook them in stating by whom Paul was accompanied out of the city of Tyre, when he was on his way to Jerusalem for the last time—"And they all brought us on our way, with wives and *children*," Acts xxi. 5. Is it not remarkable, upon the supposition that their baptism is a scriptural institution, that the Bible is so profoundly silent on the subject? This very fact ought to be decisive with every unprejudiced mind. And upon what principle can those who acknowledge that there is neither precept nor example for it, attempt, consistently, to "make it out in some other way?"

But, here it is answered that there are other things as important as infant baptism, for which there is no express precept and no apostolic precedent, which we ourselves have to make out in some other way: "It

is nowhere recorded that the apostles administered the Lord's Supper to women, yet no one doubts that they did, and no one thinks of excluding women from this ordinance, because of this omission in the record," Summers p. 49. The same, in principle, is asserted with reference to the change of the Sabbath, or the substitution of the first for the seventh day as a day of rest, p. 179.

Now, if you can prove to us that female communion and the substitution of the Lord's day for the Jewish Sabbath rests on the same foundation with infant baptism, you will convince us, not that the latter is a scriptural institution, but that we have violated God's word in admitting females to the communion, and in changing the day of rest; and we will amend our ways by going back, as speedily as possible, to the scriptural rule. Nay, we will go further. If you can prove to us that there is as much scriptural authority for infant baptism as we can show in behalf of these things you place in the same category with it, we pledge ourselves to advocate it and to practice it!

1.—We are prepared to show that the apostles did administer the Lord's Supper to females, and did enjoin it upon them to partake of it:

1st. Females were baptized and added to the churches. Lydia was baptized, "and believers were the more added to the church, multitudes, both of men and *women*," Acts v. 14. "But when they believed Philip, preaching the things concerning the kingdom of God, they were baptized both men and *women*," viii. 12. *You can find*

no *positive* statement in the Scriptures that infants were baptized and added to the church.

2d. Females constituted a part of their worshipping assemblies. "These all continued with one accord in prayer and supplication, with the *women* and Mary the mother of Jesus," i. 14. And this you cannot say of infants.

3d. The Apostle Paul enjoined it upon females as well as upon males to partake of the Lord's Supper, because (1) he directed his injunction to the Corinthian Church, which was composed, in part, of females: "For I have received of the Lord that which also I delivered unto *you*," 1 Cor. xi. 23. "For we (Who? Believers. And we have a *positive* statement that females were believers) being many, are one bread and one body; for we are *all* partakers of that one bread." All who compose the members of Christ's mystical body are spiritually united to him by faith. Now, we are expressly told that females possessed faith; therefore, females are members of that one body, and were exhorted to partake of the bread, which was an emblem of the body of Christ broken. Again, of a like nature is the statement of Luke, Acts ii. 42, 44—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And *all that believed* were together and had all things common." Now, besides the reasonable certainty that many of those who believed on the day of Pentecost were females, we are distinctly told that some of those who constituted the "*all*" in Jerusalem were women, Acts i. 14. And we are

assured that some of those who professed to have all things common, were Ananias and Sapphira, his *wife*, v. 1. Again, xx. 7—"And upon the first day of the week, when the *disciples* came together to break bread," &c. All those who heard and believed the Gospel were disciples; females heard and believed the Gospel; therefore, females were disciples, and constituted a part of those who, at Troas, came together to break bread. Besides, Luke says expressly, that females were disciples: Acts ix. 36—"Now, there was at Joppa a certain disciple named Tabitha, which is, by interpretation, called Dorcas," &c. But we will give you something more definite than this—though, if you could produce even as strong an argument as this, in favor of infant baptism, we would surrender to it.

The Apostle Paul enjoined it upon females as well as upon males to partake of the Lord's Supper, because (2) he used terms which, being of the common gender, express both males and females. In 1 Cor. xi. 28, the word for *man* is *anthropos*, which can mean either a male or a female, and not *aner*, which means a male only. In the previous part of the chapter, he points out the duties severally of males and females. When reference is made to the duties exclusively of males the word *aner* is invariably used; see verses 3, 4, 7, 8, 9, 11, 12, 14. As soon, however, as the Lord's Supper becomes the topic of discourse, he uses the term *anthropos*, which includes both male and female. "Let a man, *anthropos*, examine himself, and so let him eat of that bread and drink of that cup." The same word (*anthropos*) is used

by Christ when he speaks of himself as the Son of *Man*, when we know that he, the seed of the woman, was not the son of Joseph, but of Mary. Deny this interpretation of the word *anthropos*, and we will at once run you into the most inextricable difficulties. Deny it, and you cannot prove, excepting by inference, and not even by that conclusively, that females can be saved! There is "one mediator between God and man," *anthropos*; but there is no mediator for the woman. "Except a *man (tis)*, another Greek word that is both masculine and feminine) be born again, he cannot see the kingdom of God;" but a woman may see the kingdom without the new birth. "If any *man (tis)* be in Christ he is a new creature," but a woman could not be a new creature, though she were in Christ. "Lord, what is man (*anthropos*) that thou art mindful of him;" but it is not wonderful that thou art mindful of woman. "*Man (anthropos)* that is born of woman is of few days, and full of trouble;" but these are not the lot of women. Would to God that it were so! Would to God that it were not true that the most crushing troubles she has to bear did not result to her from being unequally yoked together with the tyrannical and brutal of my own sex! If any thing more needs to be added, one passage of Scripture makes it so clear that caviling is impossible. "So God created *man* in His own image; in the image of God created he *him*; male and female created he *them*."

"There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, (the apostle, observe, does not add there is neither adult

nor infant,) for ye are all one in Christ Jesus," Gal. iii. 28.

I close this topic with the following quotation from Dr. Wardlaw, a distinguished writer on the other side of the question; "I am not going to take up the ground which by some pedobaptists has been assumed, that on the principle of the objection, we have no direct and explicit authority for the admission of *women* to the Lord's table, because this has always appeared to me ground hardly consistent with manly fairness and candor, and calculated to enfeeble rather than to strengthen, to expose to a sneer rather than recommend to acceptance, the cause it is meant to support." Int. Obs. p. xiii.

2.—For the substitution of "the Lord's day" for the Jewish Sabbath, we have unequivocal apostolic precedent. The change was made under the sanction of inspired men, whose business it was to "set all things in order" that pertaineth to the worship and moral government of Christ's church, and the observance, therefore, of the first instead of the seventh day, possesses, to us, the nature both of a precept and a precedent. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them," etc., Acts xx. 7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," 1 Cor. xvi 2. We have furnished you an evidence which you will not reject that the inspired apostles observed "the Lord's day," instead of the Jewish Sabbath—show us evidence as conclusive in favor of infant baptism—prove to us that there was *one* undoubted instance

in which they administered baptism to infants, and we will submit, and will, without hesitation, follow the inspired example. Though, even in that case we should have to baptize them over, just as soon as they professed faith in Christ, for the baptism of the commission is the baptism of believers. But you cannot show one undoubted instance of the baptism of infants by the apostles.

Female communion and the substitution of the "Lord's day" for the Jewish Sabbath do not rest upon the same foundation as infant baptism.

SECTION II.—*Infant Baptism not founded on the natural relations between pious Parents and their Children.*

We think the intelligent and unprejudiced reader is, by this time, prepared to say with us that the Sacred Scriptures refer in terms neither directly or indirectly to infant baptism; and that if it were not an existing institution, it would never be suggested to one who would read God's word for the first time. But do our brethern who practice and defend it acknowledge that it is without scriptural sanction? When they propose to "make it out in another way," do they mean to intimate that a positive institution of Christ's church can be based upon any other than a scriptural foundation? No. We would not do them the injustice to intimate such a thing. When Dr. Woods and other candid pedobaptists grant that "there is no express precept respecting infant baptism in our sacred writings," they still maintain that it

is a divine institution; and while they do not profess to found it upon express precept or precedent, they still insist that it can be "made out" upon scriptural *principles*. They maintain, as they think, upon scriptural principles, that the rite of infant baptism manifestly corresponds with the natural relation between parents and children; that God, under the old dispensation, marked that relation by a significant rite; that children were members of the church under the Old Testament economy, and therefore, by parity of reasoning, under the new; and that baptism, under the new dispensation, came in the place of the initiating rite under the old. So far, therefore, from a yielding to our demands for a "Thus saith the Lord," for the baptism of infants, they insist that the obligation rests upon us rather to produce the same to show that they should *not* be baptized. This has seemed conclusive reasoning to the thousands of, we presume, honest minds: let us see, however, if it will bear the test of critical examination:

1.—"The close and endearing connection between parents and children," says Dr. Miller, "affords a strong argument in favor of the church-membership of the infant seed of believers. The voice of nature is lifted up, and pleads most powerfully in behalf of our cause. The thought of severing parents from their offspring, in regard to the most interesting relations in which it has pleased God in his adorable providence to place them, is equally repugnant to Christian feeling and to natural law. Can it be, my friends, that when the stem is in the church, the branch is out of it? Can it be that

when the parent is within the visible kingdom of the Redeemer, his offspring, bone of his bone, and flesh of his flesh, have no connection with it?" p. 16. This is sufficiently affecting and pretty; but it will not bear examination.

1st. This is to assume that salvation is hereditary—that all the children of believers, without a single exception, are saved. For, "can it be that when the stem is in" heaven the branch is out of it? Can it be that when the parent is within the kingdom of "glory," his offspring, bone of his bone, and flesh of his flesh, have no connection with it, but are heirs of hell and the victims of despair? Then all the children of pious parents are sure of eternal life. Then all the descendants of "faithful Abraham" will be saved, not only through the lines of Isaac and Jacob, but through the lines also of Esau, of Ishmael, and of the sons of Keturah! For this, more powerfully, is "the voice of nature lifted up and pleads!" Why is the union of parents and children in church relationship, more interesting than their union in heaven?

2d. This is to assume, that to admit the "infant seed of believers" into the church, is to establish a spiritual and Christian union and communion between them and their parents, which did not exist before, and could not exist otherwise! What are those "interesting relations" in regard to which parents are severed from their offspring by a refusal to admit the latter to church membership? By the baptism of the latter, are they the better able to hold sweet counsel together, and to walk

to the house of God in company? Are they qualified the more to "speak often one to another" about the truths of revelation, and the dealings of God with their souls? Are the barriers of church communion removed, so that they can meet together at the table of the Lord, and unitedly engage in partaking of the emblems of the broken body and shed blood of Christ? In the name of common sense, what fraternal relations are produced between the parent and an unconscious infant, by the nominal admission of the latter into the church?

"This duty," says Dr. Tracy, "is *reasonable* in itself, and in accordance with our *best affections*. In the children of those we love, we all naturally feel a peculiar interest. A good prince would wish, and would provide, that the children of his beloved and faithful friends should be placed in a near relation to himself. And shall it be supposed that the Prince of Life will not regard with tokens of peculiar favor, the children of his covenant people?" Art. "Baptism," Enc. Rel. Knowl. Dr. Tracy's voice of *reason* is, if possible, liable to greater and more numerous objections, than Dr. Miller's "voice of *nature*."

1.—It, too, implies, very strongly, that all the children of believers are sure of eternal life. "A good prince would wish, and would provide, that the children of his beloved and faithful friends should be placed in a near relation to himself." "And shall it be supposed that the Prince of Life" would leave among the non-elect "the children of his covenant people?" This conse-

quence is inevitable, but suppose we waive it, for the sake of argument. Then,

2.—According to the premises, the infant is not indebted to the “Prince of Life” for admission to the church, but to the parent. True, it is said that the Saviour bestows the right; but how can the infant become acquainted with its right, and how can it claim it? But it is replied, that the church-membership of the infant is a joint favor conferred upon it and its believing parent, and that it is made the duty of the parent to see that his offspring secure the privilege to which it is entitled. We need not ask for the precept pointing out this parental duty; for our brethren frankly acknowledge there is none such in express terms, and point us for evidence to this very train of reasoning we are now reviewing. Let us confine our attention, then, to the first part of the statement, which asserts that infant baptism is a favor conferred jointly upon a believer and his infant offspring.

1st. How is the baptism of the infant a favor conferred upon the parent? Does the “dedication of his child in baptism” increase his own spirituality, or tend to make his own salvation more secure? In what respect is the offering of his child in baptism a “means of grace” to himself? Is it said that it is a solemn ceremony, which is calculated to impress upon him a sense of the duty he owes his child, not only to dedicate him to God, but to rear him up in the nurture and admonition of the Lord, and to stimulate him to the discharge of those duties? Then, I answer, you must add another clause to your

definition of baptism. "It" not only "refers to the remission of sins by the blood of Christ, and regeneration by his spirit;" it not only "teaches us that we are by nature guilty and depraved, and stand in need of the pardoning and sanctifying grace of God by a crucified Redeemer;" but it is designed to impress upon parents their duties to their offspring, and to stimulate them to discharge them. The very fact—I will say, by the way—that you cannot give a definition of baptism which will include your notions of your infantile rite, shows very clearly that it is different from the scriptural ordinance. But to return. If the solemn ceremony is that which profits the the parent, would not the same effect be produced if oil and spittle were substituted for water, and the officiating priest or minister should solemnly dedicate your child by anointing it? Would not the use of the oil impress you as much as the use of the water? Nay more, would not the parent be just as much instructed and stimulated by bringing his "infant seed" into the public congregation, and dedicating it to God in the *prayers* of the minister and of all the people of God? Now this last we have no objection to, nor could it be objected to excepting on the ground of the tendency of poor human nature to run such things into superstition. It is not then the baptism of the child that benefits the parent so much as the *solemn ceremony* attending the baptism. On this principle the Romanist and the Puseyite defend all their scenic exhibitions. The parent, therefore, is benefited on the same principle that superstition benefits its votaries. I mean this as

the conclusion of the argument, and not as an offensive assertion.

2d. How is the baptism of the infant a favor conferred upon it? Does baptism wash away its sins, or otherwise secure its salvation? If it die in its infancy, would it be more sure of eternal life because the rite had been administered to it? and does baptism give to it any assurance, that if it live to adult age, it will be any more certain to experience the regenerating grace of God? Does it apply any moral influence to it while in an infantile state? What moral advantage can be experienced in this world by an unconscious babe? Much has been written and said about the advantage to human beings of this class, of being the offspring of pious parents; but it all consists of sound without any sense. An infant, while an infant, is not the subject of moral influence from its parent; it is affected for good or for evil only by physical influences. It is a blessing of most inestimable value to be made, in the providence of God, the offspring of truly pious parents; but the blessing is not experienced until the child becomes old enough to become the subject of moral influence. I ask again, then—in what respect is baptism a favor conferred upon the child? Is it said that it is a favor because it admits him to the church? I answer, how is it an advantage, when, (1) it is not capable of appreciating it; and if it were capable, when (2) the privileges of church membership are denied to it? the children are in name members, but they are not permitted to commemorate with the church the sufferings and

death of the Saviour. If it be said that their baptism and church membership will benefit them, because they mark them as individuals that are peculiarly under the guardianship of the church ; and because, in receiving them into membership, the pastor and the church pledge themselves to labor for their spiritual welfare : then, I reply—(1) this is to acknowledge that *while infants*, they are not benefited at all ; and, I add, (2) there is no different way to labor for their souls, and no greater inducement to do so, than for the souls of others not dedicated in baptism. Does the love of Christ constrain you in their case ? so ought it in all others. Does the burden of their souls rest on your heart ? so is it your duty to feel for all others that sit under your ministry. Do you feel pledged specially to seek after their spiritual interests ? so are you in reference to all others, if you are a good and true minister of Jesus Christ. Are persons of this class more likely to be accessible to the influences which you wield, than others who have not been baptized in infancy ? Do you hope to exert a peculiar influence by reminding them of their dedication in their infancy ? Nine chances to one, but that they remind *you* that they had no agency in that transaction, and are, therefore, in no respect responsible for it.

So far from a knowledge of their baptism in infancy having a tendency to bring them to reflection, and to repentance, it has just the contrary tendency. In the first place, they feel no responsibility because of that transaction ; for it was done without their knowledge and consent. And, in the next place, so averse is the natural

heart to the service of God, and so prone is it to lay hold upon any pretext to put off the evil day as long as possible, that they are likely so to pervert their minister's expositions of the advantages of their infant dedication, as to think that they can, with impunity, continue in sin; for God will be sure to confer that in the "covenant," which was "sealed to them in baptism." Besides, how natural is it for men to rest satisfied with a righteousness short of the "righteousness which is of God," through faith in Christ? What multitudes are there in the Romish "Church," and out of it, who are confidently expecting salvation, on the ground that they were made Christians in their infancy by baptism! So far, then, is baptism from being a favor to an infant. It is a curse—an evil of a most unmitigated nature, if it exerts any influence at all. To ascertain in detail the "Evils of Infant Baptism," the reader is referred to an able work with that title, by Dr. Howell, issued by the Southern Baptist Publication Society.

Pedobaptist doctors of divinity of the Calvinistic school, base their arguments of nature and reason only upon the fact that the parent is a believer in Christ. Reason would say that "a good prince would wish and would provide that the children of his beloved and faithful friends should be placed in near relations to himself; and shall it be supposed that the Prince of Life will not regard with tokens of peculiar favor the children of his covenant people?" And the voice of nature is lifted up in remonstrance against the idea that the parent can be in the church and the child out of it. Pedobaptist doc-

tors of divinity of the Arminian school pronounce this principle unnatural, unreasonable and unscriptural. "They are not baptized because their parents are believers in Christ. Their right to the ordinance is of a higher investiture. They claim by a noble entail. Dying in infancy, they enter heaven, not on the ground of their Christian descent—the piety of their parents—but because of their personal connection with the second Adam," &c., Summers, p. 22. "There can be no reason to justify the exclusion of any from the sign and seal of the Divine mercy, except such as exclude themselves by their obstinate impenitency—and infants are not of that number," p. 23. If a controversy could only arise between these two parties, Dr. Summers and his brethren could argue with no little force against their Calvinistic (in that event) opponents, that this "reason and nature" is directly opposed to their doctrine of election. In their systems of divinity, they argue that God's election is sovereign, and irrespective of merit; but when they write on the subject of infant baptism, they express themselves as if they believed that God is brought under obligations to the children, by the faithfulness of the parents, and that, consequently, the basis of election is not God's sovereignty, but the piety and merits of the parent. For the sake of peace and co-operation, however, Dr. S. is disposed to waive this. "Some of the advocates of infant baptism have set forth certain notions of their own about the children of believers being born in the covenant, and, therefore, entitled to its seal; but this is a speculation adventitious to the doctrine of infant baptism,

though considered comparatively harmless by those who do not receive it," p. 184. Infant baptism is sustained on this ground neither by nature, reason, unanimity among its advocates, nor by the interests of the parent or the child.

SECTION III.—*The Abrahamic Covenant furnishes no support for Infant Baptism.*

To discover the nature of a New Testament institution, it is reasonable that our investigations should be confined to the New Testament. We do not propose to avail ourselves of this plea, however, since our brethren insist upon "making out" their infant baptism by reference to an Old Testament rite. We prefer rather to meet them upon their own ground; and if we do not vanquish them, it will be our own fault, and not because of the strength of their position.

Arminian and Calvinistic pedobaptists both refer to the "Abrahamic covenant" in proof of infant baptism, but with such contradictory interpretations as mutually to refute each other. To answer their arguments, therefore, we must meet the parties one at a time. For it does not follow that because one is wrong, the other is also. First, then, let Dr. Summers state the view of Methodists and other Arminians: "They are specifically embraced in the Gospel covenant. When that covenant was made with Abraham, his children were brought under its provisions, and the same seal that was administered to him was administered also to them—including both those that were born in his house, and

those that were bought with his money. They were all alike circumcised in token of their common interest in that covenant, of which circumcision was the appointed symbol. That covenant is still in force. 'Know ye therefore,' says the apostle, 'that they which are of faith, the same are the children of Abraham.' And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: 'In thee shall all nations be blessed.'" p. 23.

Now, it ought to be astonishing that a doctor of divinity is capable of penning a paragraph containing as much confusion as the above.

1.—It confounds the "Gospel covenant" or the covenant of grace with the "covenant of circumcision." Any one who carefully reads the book of Genesis, and the comments of the apostles upon it, in their addresses and writings, will see that there were two transactions called covenants, to which Abraham was a party—the covenant of grace, and the covenant of circumcision. The former was confirmed to him when he was seventy-five years old (Gen. xii. 4), and the latter made with him when he was ninety-years old (xvii. 1.) The covenant of grace, which Paul terms "the gospel preached to Abraham," was the same as that revealed to Adam, that the seed of the woman should bruise the serpent's head. We are told (Gen. xii. 3), that when God commanded Abraham to leave his country and his father's house, he declared to him: "In thee shall all families of the earth be blessed." After the birth of Isaac, (xxii. 16,

18,) he repeats the same in substance, varying somewhat the phraseology: "In thy seed shall all the nations of the earth be blessed." After the death of Abraham the same was revealed to Isaac (xxvi. 4) and to Jacob (xxviii. 14.)

Peter calls this (Acts iii. 25) "the covenant which God made with our fathers," and Paul terms it the gospel—"And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations of the earth be blessed," Gal. iii. 8. Now, the "seed" in whom all the nations of the world were to be blessed, was Christ. "Now, to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as one, and to thy seed, which is Christ," Gal. iii. 16. Abraham had the gospel preached to him and he believed it. He saw Christ's day and rejoiced. He was taught distinctly to understand that the Saviour of the world was to descend through his loins; he understood clearly the relations which Christ was to sustain to poor guilty sinners, and he believed in him with the heart unto righteousness, and, therefore, his faith was imputed to him for righteousness.

Now, if this was the same as the covenant of circumcision, it was for twenty-four years without its "seal," the very thing that our author needs most. When Abraham was seventy-five years old, "the gospel was preached to him," or the promise was given to him that his "seed, which is Christ," should bless all the nations of the earth; when he was ninety and nine years old,

the covenant of circumcision was made with him, "having circumcision as its seal;" to use the language of our opponents.

2.—Dr. S. speaks of this "gospel covenant," in which infants are embraced, as "*made* with Abraham." For nearly two thousand years, therefore, the world had been without the gospel, and, consequently, Adam and all his posterity to Abraham, including Abel and Enoch, and Noah, &c., &c., were lost, or were, some of them, saved without Christ! Paul, who, perhaps, knew as well the nature of this transaction, says: "And this I say, that the covenant that was CONFIRMED before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," Gal. iii. 17. Our author says God *made* this covenant with Abraham, Paul says he confirmed it. Now, to confirm is to strengthen *that which already exists*.

3.—He says: "They are specifically embraced in the gospel covenant." Who? Suppose we grant that the children of Abraham were included in the "gospel covenant," how does this prove that the children of all parents, Jew or Gentile, Barbarian, Scythian, bond or free, are included? Did God enter into a covenant with Abraham as the federal head of all parents? If the offspring of pious parents are entitled to "the seal of the covenant" because the parents are the spiritual children of Abraham, upon what principle are those entitled to it whose parents are not of faith, are not the children of Abraham, and are not blessed with faithful Abraham?

In the mouth of a Calvinist, this Abrahamic covenant has some show of consistency, but in the mouth of an Arminian none at all.

“When God called Abraham and established his covenant with him he not only embraced his infant seed, in the most express terms, in that covenant, but he also appointed an ordinance by which this relation of his children to the visible church was publicly ratified and sealed.” Circumcision was the seal of the covenant under the Old Testament dispensation—baptism is a seal of it under the New. (Dr. Miller, p. 17.) This asserts :

1.—That God made a covenant with Abraham, in the blessings of which his seed were included.

2.—That he gave to his infant seed an ordinance by which their title to those blessings was ratified or sealed.

3.—That circumcision was that seal.

4.—That as they which be of faith are blessed with faithful Abraham, therefore their children also are entitled to the blessings of the church.

5.—That as circumcision was a seal of the righteousness of faith then, and baptism is a seal of the righteousness of faith, now—baptism is now that seal, and has come in the place of circumcision.

Not one of these propositions is true, as we shall proceed to show. Before doing so, however, let us see what was the covenant of circumcision. It is found in Gen. xvii. 1–14. “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto

him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham: Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: And my covenant shall be in your flesh for an everlast-

ing covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

This covenant includes three promises, each of which contains a letter and a spirit. See Gal. iv. 22-31.

1.—That he should have a numerous posterity. This was fulfilled literally in the nation of Israel, and in the spirit, because, by divine appointment, he was made the father of all them that believe in all countries, and in all succeeding ages to the end of time.

2.—That he would be a God to him and to all his posterity; fulfilled literally in his protection of the Israelites in Egypt, in the wilderness, and in all subsequent time, till their rejection of Christ; and in the spirit, in the protection and grace he bestows upon all true believers, who are the spiritual children of Abraham.

3.—That his posterity should inherit the land of Canaan; fulfilled literally when Joshua led the Israelites into the promised land; and spiritually, when true believers are admitted to heaven, the spiritual Canaan.

With this exposition of the promises embraced in the Abrahamic covenant, let us take up the propositions laid down by Dr. Miller, and see if they can be sustained.

1.—*In all the Promises of this Covenant the Seed of Abraham were not Included.*

1st. They were not to be made fathers of many nations. This promise was limited to Abraham; and neither his literal nor his spiritual seed had any interest in it.

2d. With the exception of Isaac and Jacob, no promise of children was made to any of his posterity. God designed that the line of descent should continue uninterrupted from Abraham to Christ; but multitudes of Abraham's descendants lived and died without posterity.

3d. The promise that kings should come out of his loins was limited to Abraham.

2.—*God did not give to Abraham's Infant Seed an Ordinance by which their Title to those blessings was Sealed.*

1st. If circumcision was the ordinance that sealed this title, one-half of his infant seed were disinherited, for only the man-child was to be circumcised.

2d. If circumcision sealed a title to the blessings of the promise, then Ishmael, the sons of Keturah, Esau, and the slaves of the Israelites obtained them, or else God failed to fulfill his promise.

3d. Many who were circumcised failed to secure the promised blessing. Were Korah, Dathan and Abiram, and multitudes who died by the judgments of God in the wilderness, admitted to the Canaan either on earth or in heaven?

4th. The painful ordinance of circumcision was administered to infants, not for moral, but for physical reasons.

5th. If it be objected to the above that Dr. Miller claimed only that circumcision was an ordinance which publicly ratified and sealed to infants a relation to the visible church, then, I answer, it was a seal only to

males, and, consequently, no females were members of the church, or otherwise partook of the blessings of the covenant.

3.—*Circumcision was a Seal to none but Abraham.* There is only one place in the Bible (Rom. iv. 11) where circumcision is called a seal, and there it is said to be a seal, not of the faith of Abraham, but of the *righteousness* of the faith which he had. “And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believed, though they be not circumcised, that righteousness might be imputed unto them also.” This does not say, as our opponents usually quote it, that circumcision was a sign and a seal of Abraham’s faith, but a seal of the *righteousness* of that faith. Now God had revealed to Abraham that his seed, which was Christ, should, in the fulness of time, appear in the world as the Saviour of sinners, and Abraham had believed in that promised Saviour, and this, his faith, was imputed to him for righteousness. What then does the apostle mean by the *righteousness* of his faith? None other than the righteousness which God had provided in Christ, and which is imputed to every one that believes. God had promised Abraham that Christ, “the righteousness,” which should be the object of faith, should descend from him; and as a seal, assurance, or pledge of the faithfulness of his promise he gave to him and his posterity circumcision in the flesh until the advent of Christ. As the bow in the cloud, therefore, was God’s token that the floods should

no more come to destroy the earth, so was circumcision a token or a pledge that the promised seed should come.

Circumcision, consequently, was not designed as "an ordinance by which relation to the visible church was to be publicly ratified and sealed," but, as the apostle says, as a token that God would fulfill his covenant with Abraham, to the effect that the promised seed should appear among his descendants. In the death and resurrection of Christ, therefore, the covenant was fulfilled, and consequently the token was withdrawn. The conditions of the bond had been satisfied, and the bond itself was cancelled and destroyed. There is nothing, therefore, to come in the place of circumcision in the flesh, unless it be "circumcision of the heart in the spirit;" and that pertains not to infants, but only to those who have faith. There remain but too more of the propositions contained in the extract of Dr. Miller.

5.—"The infant seed of Abraham were included in the covenant made with him, and enjoyed consequently a relation to the visible church. Now as they which be of faith are blessed with faithful Abraham, therefore *their* children also are entitled to the blessings and the privileges of the church." To this I answer:

1st. We are not told that "they which be of faith" are blessed in any other way than in having God for their God, and in possessing a title to the heavenly Canaan.

2d. This is confounding the literal and the spiritual. The logical conclusion is, if we are blessed because we

are spiritual children of Abraham, then others will be blessed because they are spiritual children of us—nay, this itself, would not be a logical conclusion, unless it can be shown that we occupy, by Divine appointment, the same relation to spiritual children that Abraham does to believers. And no one can show that the covenant with Abraham was made also with every one who believes.

3d. If our spiritual descent from Abraham, the father of all them that believe, entitles our children to baptism and church-membership, then the same entitles our servants born in our house and bought with our money. A practical illustration of the consistency of those who hold this theory of the perpetuity of the Abrahamic covenant, and its application to this subject of baptism, occurred not long since in this State. A gentleman, a member of a Congregational Church in one of the Eastern States, settled in one of the interior towns of Georgia. Being an intelligent man, and well versed in the theory of the Abrahamic covenant, he was soon surprised to find that the "seal of the covenant" was withheld from the servants of every age and character, who were not themselves professed believers. The Abrahamic covenant required that *all*, old and young, whether born in the house, or bought with money, should be circumcised; but his astonishment was excited by perceiving that *none*, not even the colored *infants* whose parents were themselves believers, were admitted to the sealing ordinance. In his concern he applied to his pastor for a solution of the mystery. Judge of his astonishment

when he was informed that the reason was that the negroes themselves was nearly all of them Baptists! Now, this pastor was doubtless not aware that this excuse, if valid, was a virtual abandonment of the Abrahamic covenant. Would Abraham have been deterred from circumcising his slave, bought with his money, because he had learned that he was of a different religion—or would he have hesitated to apply the “seal” to the infants of some of his slaves, because he had been told that their parents were pagans? Abraham would have had no respect whatever to the religious sentiments of his servants; his only concern would have been to obey God, and without any exception he would have circumcised them all. Is not, therefore, the very respect which our brethren show to the religious sentiments of their servants, an acknowledgment that religion is now a personal matter—that each one is to decide for himself how he will obey God according to the Scriptures?—and is it not, therefore, virtually an abandonment of the Abrahamic covenant? I have never heard of the baptism of a servant on the ground that his master was included in the Abrahamic covenant; nay, more, I have lived in the south all my life, and I have never seen or heard of the instance in which even a colored *infant* was baptized *for any reason*. This is no argument, I know, against the Abrahamic covenant; it is introduced to show only how the pedobaptist churches in the South understand that covenant, and to what extent they are affected by it in their practice. White infants are the children of Abraham, and are entitled to “the seal,” but the negroes

are the children of Ham, and are left to "the uncovenanted mercies of God."

6.—No argument can be drawn from the use of the word "seal;" for (1) circumcision was a seal only to Abraham, and to him a seal, not of his faith, but of the *righteousness* of his faith, as we have shown; and (2) baptism is said nowhere in the Scriptures to be a seal of any thing to its subjects. The only seal which the New Testament speaks of is the Holy Spirit; the Christian has the Holy Spirit, "whereby he is sealed to the day of redemption," Eph. iv. 30. When sinners believe in Christ, they are sealed with that Holy Spirit of promise which is "the earnest of their inheritance until the redemption of the purchased possession," Eph. i. 13. And this is applicable not to an unconscious infant, but to an intelligent believer in Christ.

This whole subject of the Abrahamic covenant is involved in mists and darkness; and if this is the true ground upon which to base infant baptism, then it is utterly impossible for nine hundred and ninety-nine in a thousand of believing parents to obtain from it an intelligible reason for the dedication of their "infant seed" in baptism. If they consult it, as it is found in the Bible alone, they will find no hint in favor of infant baptism; and if they extend their inquiries into the published writings of pedobaptist divines, they will find confusion worse confounded. Every sect has its own construction of it, and none of their writers, with all of their acknowledged ability, can so illustrate it as to make it intelligible to the majority of their readers. Can it be,

therefore, that God has so concealed the evidences of this important duty, if duty it is at all, as to make it next to impossible for the vast majority of believers to discover them?

To sustain infant baptism by the Abrahamic covenant, it is necessary to prove that God made the covenant with Abraham merely as a parent; that he makes the same covenant not with every believer, but with every believing parent; that all the children of Abraham, and, consequently, all the children of believers, are included in the covenant; that circumcision was the seal of the covenant with Abraham as a parent; and that baptism has been substituted as a seal to all believing parents and their offspring since the death of Christ; not one of which can be shown to be true. Even if we may grant to Dr. Summers, that the Abrahamic was the gospel covenant, our admission would as effectually exclude infants, as if they were excluded by name. The gospel, as we have shown in our remarks under the commission, was never designed for infants, but only for those old enough to hear, understand, and believe it. The new or gospel covenant is expressed in the following terms: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord—for they shall all know me from the least of them unto the greatest of

them, saith the Lord," Jer. xxxi. 31, 33, 34. See also Heb. viii. 10, 11. All who are included in this new covenant are to have God's law written in their mind and heart—and they are *all* to know him from the *least* to the greatest. The conditions as effectually exclude infants, as if they were mentioned by name. Make the Abrahamic then, the gospel covenant, and it will furnish you an argument against rather than in favor of the baptism of infants. There is a covenant by which infants are saved, but it is not the gospel, nor the Abrahamic; but the covenant of redemption between the Father and the Son, in which he engaged to die for all his chosen ones, whether adults or infants.

We may not hesitate therefore to say, in the language of a distinguished pedobaptist, Professor Stuart, "The Abrahamic covenant furnishes no ground for infant baptism."

SECTION IV.—*The Jewish Church and the Christian Church not the same under different Dispensations.*

The last hold which our brethren have upon Bible analogy for the support of infant baptism, is "the Jewish Church." "We do not know how any unprejudiced person can read the Scriptures, without seeing that the Church of God is essentially one and the same under every dispensation," Summers, p. 24. "That baptism is the ordinance of initiation into the church, and the sign and seal of the covenant now, as circumcision was formerly, is evident," p. 25. The argument, then, is simply this: The Jewish Church and the Christian Church

are the same under different dispensations. Infants were admitted to that, therefore they are to be admitted to this. The initiating ordinance to that was circumcision, the initiating ordinance to this is baptism; *therefore* baptism has come into the place of circumcision, and is to be administered to the same subjects. This argument has been answered in part already by remarks under the Abrahamic covenant. But little more need be added.

The premises are unsound; for,

1.—The Jewish polity was not a church in the New Testament sense of the term. The Greek word *ekklesia*, which is translated *church*, means not only an organized religious assembly, but any assembly—even one gathered together for disorderly and riotous purposes. Thus the mob in Ephesus, which filled the whole city with confusion, is called an *ekklesia*. “Some, therefore, cried one thing and some another; for the assembly (*ekklesia*) was confused,” Acts xix. 32. No argument, therefore, can be drawn from the fact that Stephen speaks of the church (*ekklesia*) in the wilderness. The same Greek term is applied frequently to the people of Israel, especially in the Septuagint; and it is always translated by an English word corresponding to congregation, assembly, etc. Stephen’s “*ekklesia* in the wilderness,” then, was the people of Israel gathered in an *assembly* around the base of the mount, or the people congregated for their marches, etc. If the translation of the Greek word *ekklesia* as applied to local societies of Christ’s people had been given in our present English version, the error which

we are now combating, and others of a similar nature, could not maintain such a fast hold upon men's minds. The Jewish nation, as scattered about in Palestine, could not be called an *assembly*, and *ekklesia* means an assembly or congregation. The term *ekklesia* was never applied to the Israelites until after the institution of the Passover, and always has reference to them as an assembly. Let our brethren, then, substitute for the word *church*, to which mystical and superstitious notions are attached, the word assembly, and their proposition will appear absurd to themselves. The Christian organized worshipping assembly, and the Jewish nation not organized as a worshipping assembly, the same church of God under different dispensations! No man will speak such nonsense when he has a clear understanding of the meaning of the terms.

That the Jewish nation, in possessing the lively oracles, possessed the only true religion, is granted; that many of them worshipped God in sincerity, and like Abraham, trusted in a Saviour to come, is not denied; nay, we may maintain that the Jewish theocracy was in a certain sense the organized "people of God," and yet deny emphatically that the Jewish nation was an organized *assembly* or church of God. There never was a "church" on earth, in the New Testament sense, until that at Jerusalem was organized on the day of Pentecost. All else anterior was preparatory to this.

2.—If the Jewish nation was a church of God, it was not the same as the Christian Church, because,

1st. It was a *type* of it, and the type and the antitype cannot be the same.

2d. Christ and Paul speak of the Jewish nation as having no connection with the church of God. In John xv. 19, he says to his disciples, "Because ye are not of the world, but *I have chosen you out of the world*, therefore the world hateth you." Now these disciples were men in good standing in what our brethren call the "Jewish Church;" were the church of God and the world then the same? And was it a characteristic of the true church to hate Christ and those whom he had selected to be his followers? Again, in Matt. xviii., in the direction he gives to his disciples for the settlement of personal difficulties, after requiring them to seek an interview with the offending brother, themselves alone, and if unsuccessful, to take one or two more with them, he adds: "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Now the church of Christ at Jerusalem had not yet been organized; did Christ mean to say then, tell it to the Jewish authorities! Paul makes a distinction between "the Jews' religion" and "the church of God:" "For ye have heard of my conversation in time past in the *Jews' religion*, how that beyond measure I persecuted the *church of God*, and wasted it," Gal. i. 13. And this opposition to the church of God did not originate in ignorance of the Jews' religion, or in a depraved character which disqualified him for good standing in the Jews' communion. He himself informs us to the contrary:

I “profited in the Jews’ religion above many, my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers,” v. 14. “If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal *persecuting the church*; touching the righteousness which is in the law, blameless,” Phil. iii. 4, etc.

3d. The Jewish community, if a church, was not the same as the church of Christ, because men were converted from the Jewish as well as from the Pagan “church” before they were permitted to join the Christian Church. Christ said to Nicodemus, a man occupying a high official station in the so-called Jewish Church, “Except a man be born again he cannot see the kingdom of God;” and John rejected scribes and pharisees, though they were in good standing in the “Jewish Church.” Many of the writers on the other side of the question, Dr. Summers among them, quote the language of Paul, Rom. xi., in regard to the good olive tree, and the wild olive, as proof conclusive to establish the “identity of the church under the different dispensations;” but it would never have been construed as they understand it, if it were not needed for the support of infant baptism. The apostle is describing the advantages of the Jews, possessing as they did the lively oracles, over the Gentiles, who had been destitute of all spiritual cultivation and advantage. The former he compares to a cultivated olive tree, and the latter to one wild by nature.

The advantage of the Jew over the Gentile consisted chiefly in the fact that God had give to him the revelation of his will. "What advantage then hath the Jew, or what profit is there in circumcision? Much every way—chiefly because that unto them were committed the oracles of God," Rom. iii. 1. The majority of the Jews, however, having misimproved their privileges, God had withdrawn them, and conferred them upon the Gentiles. To express it in the language of the distinguished pedobaptist, Dr. Albert Barnes, "The meaning here is that the Gentiles had been like the wild olive, unfruitful in holiness; that they had been uncultivated by the institutions of true religion, and consequently had grown up in the wildness of sin and nature. The Jews had been like a cultivated olive long under the training and blessing of God."

Now when we deny that the *churches* were the same under different dispensations, we grant that *true religion* was the same from Adam to Christ, though more distinctly developed and clearly understood from time to time as successive revelations from heaven were imparted to men.

3.—But if we should grant that the Jewish nation, and the Christian Church were the same organization under different dispensations, our brethren would be no nearer to proving their infant baptism; for infants were not *admitted* to the "Jewish Church" by circumcision.

1st. They were *born into* "the church," and not admitted to it.

2d. Circumcision did not *admit* them to, but *kept them into* church-membership. "And the circumcised man-child, whose flesh of his foreskin is not circumcised, that soul *shall be cut off* from his people; he hath broken my covenant," Gen. xvii. 14. Circumcision was, therefore, not an *initiating* ordinance.

3d. Upon the premises, females were not members of the church at all. The whole "Jewish Church" was composed entirely of males and slaves! If, therefore, you could prove every thing else, you would still lack a warrant for the baptism of female infants.

4th. We have already proved that circumcision was not the *initiating* ordinance into the "Jewish Church;" but one thing more is necessary to put the finishing touch to the refutation of this branch of our brethren's argument: Baptism is not the *initiating* ordinance into the Christian Church. No one can be scripturally a member of one of Christ's churches without baptism; yet one may be baptized and still be no member of a church. Baptism prepares one for admission to a church; but nothing but the act of the church receiving him into her fellowship, can constitute him a member. Thus the Ethiopian Eunuch was baptized by Philip in the "desert," but he was not admitted into any church.

So the argument that baptism takes the place of circumcision, *from the fact* that they were both initiating ordinances, falls to the ground.

4.—Besides, that baptism did not come in the place of circumcision, is shown:

1st. Because the Bible nowhere says so. On this point the word of God is profoundly silent. This silence is inexplicable upon the supposition that God designed one positive institution to give place to another. How, then, do our brethren know that this substitution has taken place? Do they learn it from the practice of the apostles and primitive Christians?

2d. The conduct of the apostles and primitive Christians, on certain important occasions, shows that they had never heard that baptism had come into the room of circumcision. Peter knew nothing about it, or otherwise when they of the circumcision contended with him, because he went in to men uncircumcised, (Acts xi.,) instead of rehearsing the matter from the beginning, and expounding it by order to them, and showing how God taught him to consider Cornelius and his household not common and unclean, he would have cut the matter short by reminding them: "Brethren, do you not know that baptism has come in the room of circumcision, and that, therefore, those who have been baptized cannot be considered uncircumcised and unclean?" The church at Antioch had heard nothing about it, or else, when certain men, which came down from Judea, taught them that except they be circumcised, after the manner of Moses, they could not be saved, (Acts xv.,) they would not have found it necessary to send Paul and Barnabas to Jerusalem, for a solution of the question. Paul and Barnabas, and the apostles, elders and brethren at Jerusalem, knew nothing of this substitution of baptism in the place of circumcision; else how natural to state the

fact, and thus silence the Judaizing teachers in the beginning. And how unreasonable that they should have held a council in Jerusalem on the subject, and that they should have written a letter to the brethren at Antioch containing no allusion to this substitution, when that one statement, of itself, would have been a decisive and satisfactory solution of the whole difficulty. To see, also, that Paul remained profoundly ignorant to the very last, read Acts xxi. 20-26. Neander, the pedobaptist historian, takes the same view of these passages that we do. "If we wish to ascertain from whom this institution (infant baptism) was originated, we should say, certainly, not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence they had so much less occasion to make use of another dedication for their children. Could it then have been Paul, who first, among heathen Christians, introduced this alteration, by the use of baptism? But this would agree least of all, with the peculiar characteristics of this apostle. He, who says of himself, that 'Christ sent him not to baptize, but to preach the gospel;' he who always kept his eyes fixed on one thing, justification by faith, and so carefully avoided everything which could give a handle or support to the notion of a justification by outward things, how could he have set up infant baptism against the circumcision that continued to be practiced by the Jewish Christians? In this case, the dispute carried on with

the Judaizing party, as to the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed." Plant. and Tr. of Ch., p. 102.

That baptism did not come in the room of circumcision is shown,

3d. Because those who had been circumcised were baptized, and some who had been baptized were circumcised. Christ and all his apostles had been circumcised in their infancy, yet they were baptized subsequently; and Timothy, a "disciple," whose mother was a Jewess, and his father a Greek, Paul "took and circumcised, because of the Jews which were in those quarters," though he had been previously baptized. (Acts xvi. 1-3.) How is it possible to reconcile these things with the fiction that baptism has taken the place of circumcision?

5.—Finally, if we were to grant "the essential identity of the church under the different dispensations," and were to admit that it is lawful to infer that a rite in one has taken the place of a rite in the other, the question is, where are we to stop in our inferences? If the "Church of England" should infer the union of church and state from the Jewish theocracy—if the Pope of Rome should, on the same ground, maintain that one man should, after the model of the Jewish high priest, be at the head of "the church"—that there are various orders of the ministry, because there were various orders of priests—that the sacrifice of the mass is scriptural, because the priests in the "Jewish Church" offered sacri-

fices for the sins of the people—that the Pope is infallible, because the high priest, by consulting Urim, delivered oracles—that there must be *seven* sacraments, “because the number seven makes a conspicuous figure in the Hebrew ritual”—that women can baptize, because in the Jewish Church mothers circumcised their infants (Ex. iv. 25)—if English Episcopalians, and others who affiliate with them, should advocate the wearing of canonical habits, and the imposition of tithes for the support of the ministry, upon our principles, what reply could we make to them? These all rest upon the same foundation with infant baptism, and are supported and defended by the same arguments. Consequently, we have found, that whenever a pedobaptist encounters a Romanist, he is sure to be vanquished unless he abandons his own ground, and plants himself upon that occupied by the Baptists.

What relations all the previous dispensations bore to the Christian—why, in the sovereign purpose of God, four thousand years were permitted to pass in the world’s history, before the advent of Christ and the establishment of his kingdom, are interesting questions; but they have no necessary bearing upon the present controversy, and their discussion may be omitted here. It is enough that we have shown, that the “Jewish Church” and the Christian Church were not the same under different dispensations, and that if they were, that fact could avail our brethren nothing in the present argument.

CHAPTER IV.

ECCLESIASTICAL HISTORY.

IT HAS not been my intention to follow the advocates of infant baptism, beyond the arguments which they deduce from the Bible. If I have proved that the word of God is profoundly silent on the subject, I have established the proposition, that it is not a scriptural institution. Even though in their researches into ecclesiastical history they could trace it up to the very times of the apostles, it would avail them nothing, unless they could prove that it had received apostolic sanction: for Paul testified: "The mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way." 2 Thess. ii. 7, and 1 John. iv. 3; "and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." But even this they cannot do. The most important links in their chain are entirely wanting. For more than two hundred years after the time of Christ, ecclesiastical history shows not a trace of infant baptism. Not until six or eight generations had passed away since the time of Christ and his apostles—not until the notion prevailed that baptism is essential to salvation, do we ever find the ordinance ad-

ministered to infants; and then not universally. I design to do no more than to prove these assertions, by quoting chiefly from one of the greatest of modern church historians, the pedobaptist Neander. And I do so not to indicate that I indorse all his sentiments, but to show that infant baptism is not a scriptural institution; and how, in his opinion, "the church" "made it out in another way." My first extract will be from his "Planting and Training of the Christian Church."

"As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. xvi. 15, shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That, not till so late a period as (at least, certainly, earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the *third century*, is evidence rather *against* than *for* the admission of its apostolic origin; especially, since, in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation; the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in hades. How very much must infant baptism have corresponded with such a tendency, if it had been favored by tradition! It might, indeed, be alleged, on the other hand, that after infant baptism had

long been recognized as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age; . . . and, if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles. But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it, then, have been Paul, who first, among heathen Christians, introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of this apostle.—Pp. 101, 102.

We quote next, more briefly, from his "Church History."

"It is certain that Christ did not ordain infant baptism; he left, indeed, much which was not needful for salvation, to the free development of the Christian spirit, without here appointing binding laws. We cannot prove that the apostles ordained infant baptism."—P. 198.

He goes on, then, to inform us from what "the custom of infant baptism proceeded."

"We find here the essentially Christian notion, from which infant baptism would derive itself spontaneously, the more Christianity penetrated into domestic life; namely, that Christ, by means of that divine life which he communicated to human nature, and revealed in it, has sanctified that nature from the very first seed of its development. . . . From this idea,

founded on the internal feelings of Christianity, which obtained an influence over men's dispositions, the custom of infant baptism proceeded. . . . But whilst, on the one hand, the doctrine of the corruption and guilt inherited by human nature, as the consequence of the first transgression, was reduced into a more systematic and distinct form, which was particularly the case in the North African Church; on the other hand, from want of a proper distinction between the external and internal things of baptism (the baptism of water, and the baptism of the Spirit,) the idea was forever gaining ground, and becoming more firmly fixed, that, without outward baptism no one could be freed from that inherited guilt, saved from the eternal punishment which threatened him, or brought to eternal happiness; and while the idea of the magical effects of the sacrament was constantly obtaining more and more sway, the theory of the *unconditional necessity of infant baptism* developed itself from that idea."—Pp. 199–200.

To the testimony of Neander, I add that of Gieseler, another pedobaptist historian, whose accuracy is indorsed by Professor Stuart, of Andover, and Professor Hodge of Princeton. He says, in his Text-Book of Ec. Hist., vol. 1, p. 105, "The baptism of infants (A. D. 117–193) was not a universal custom, and was sometimes even expressly discountenanced;" and, on page 159, "The baptism of infants became now (A. D. 193–324) more common."

I will close these citations of pedobaptist authorities with an extract from the "*North British Review*," (August, 1852,) the organ of the Presbyterianism of Scotland. It is part of an article on Liturgical Reform in the Church of England," said to have been written by the Rev. Dr. Hanna, the son-in-law of Dr. Chalmers:

“Scripture knows nothing of the baptism of infants. There is absolutely not a trace of it to be found in the New Testament. . . . History confirms the inference drawn from the sacred volume. Infant baptism cannot be traced higher than the middle of the second century, and even then it was not universal. Some, indeed, have argued, that in the silence of Scripture, it is fair to presume that a custom whose existence is sure in the second century, must have descended from the apostles ; but the presumption is wholly the other way.”

CONCLUSION.

WE have thus completed the task we have assumed ; with what success, let the reader judge. In our Part First we endeavored to show, that nothing but immersion is baptism : in Part Second, that there is not a trace of infant baptism in the Scriptures. If, then, infant *baptism* is without scriptural authority, how much more is that ceremony which our brethren have substituted for the mode of God's ordinance.

My dear reader, do you love the Lord Jesus Christ ? And are you ready at all times to show your love by your obedience to his commandments ? Your parents, perhaps, have told you that you were “baptized” in in-

fancy. Are you satisfied with this, when the evidence is so plain that your "dedication" was an unauthorized ceremony, and that, consequently, you have never yet "put on Christ in baptism?" If you have doubts on the subject, do you silence those doubts, and quiet your conscience, by arguments drawn from human expediency? Christ says, if ye love me keep my commandments May God show you and me our duty, and give us grace to discharge it.

I announced in my introduction, the principles which ought to govern me in this discussion. If I have violated them, let those violations be exposed and condemned: if I have convinced you that you are wrong in opinion or in practice, let not your objection to me personally, or to the manner in which I have discussed the subject, prevent you from embracing and obeying the truth. And may the Lord hasten the day when all who love the Lord Jesus Christ shall "see eye to eye," and "be of one heart and one mind."

